

*Box
envelope*

{ 103107

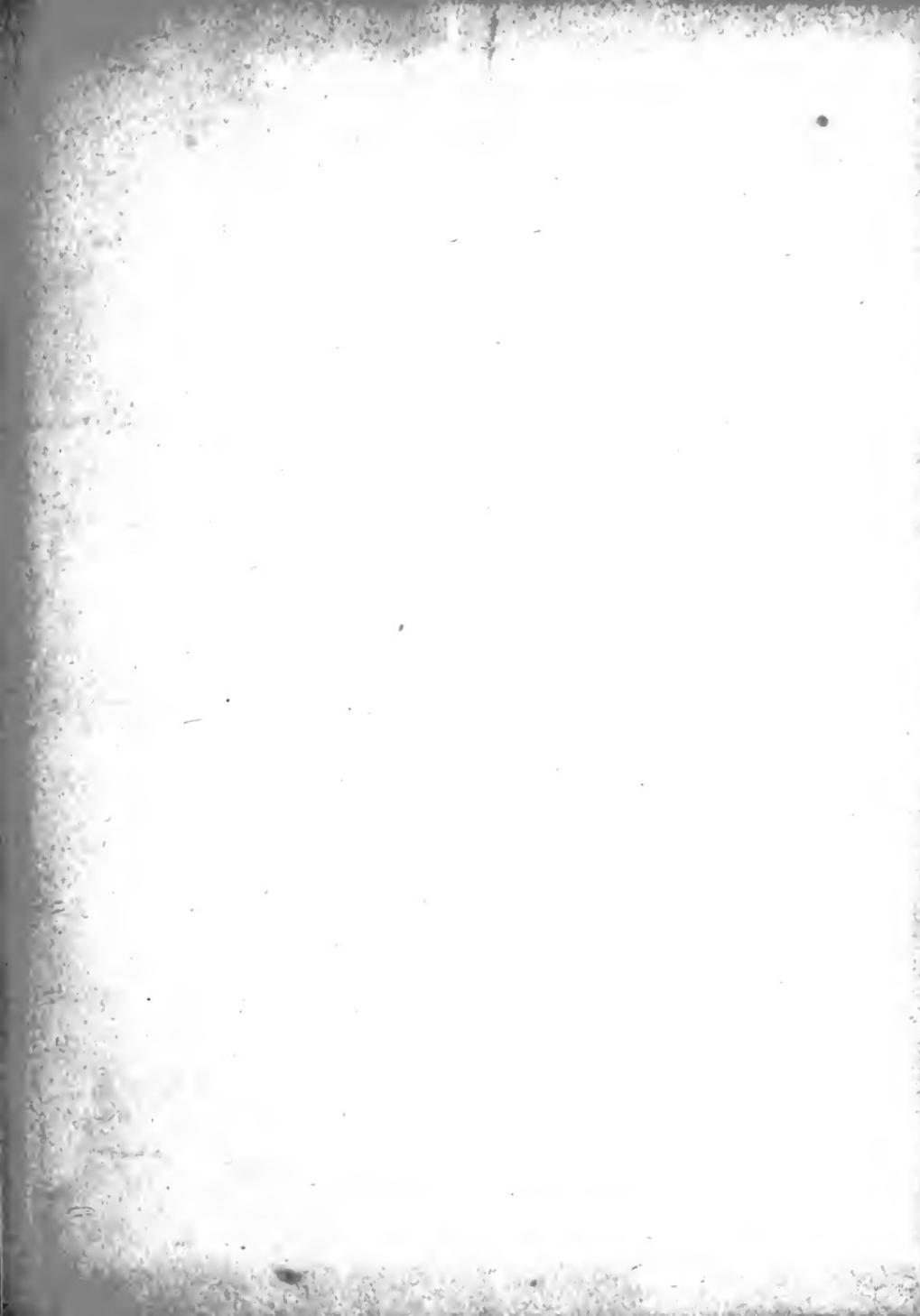
Wing B. 3397

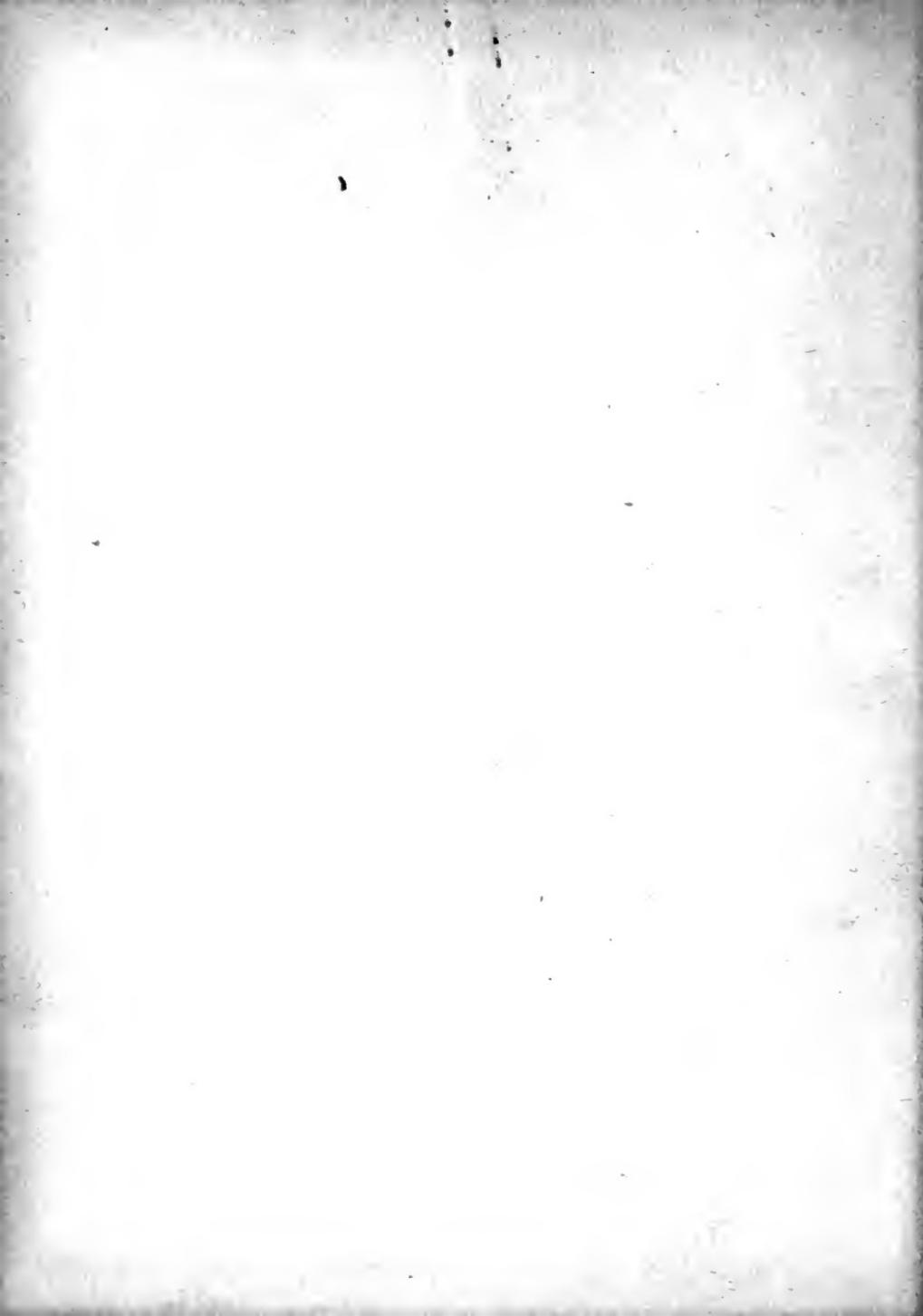
leaf to the frontispiece
illustration

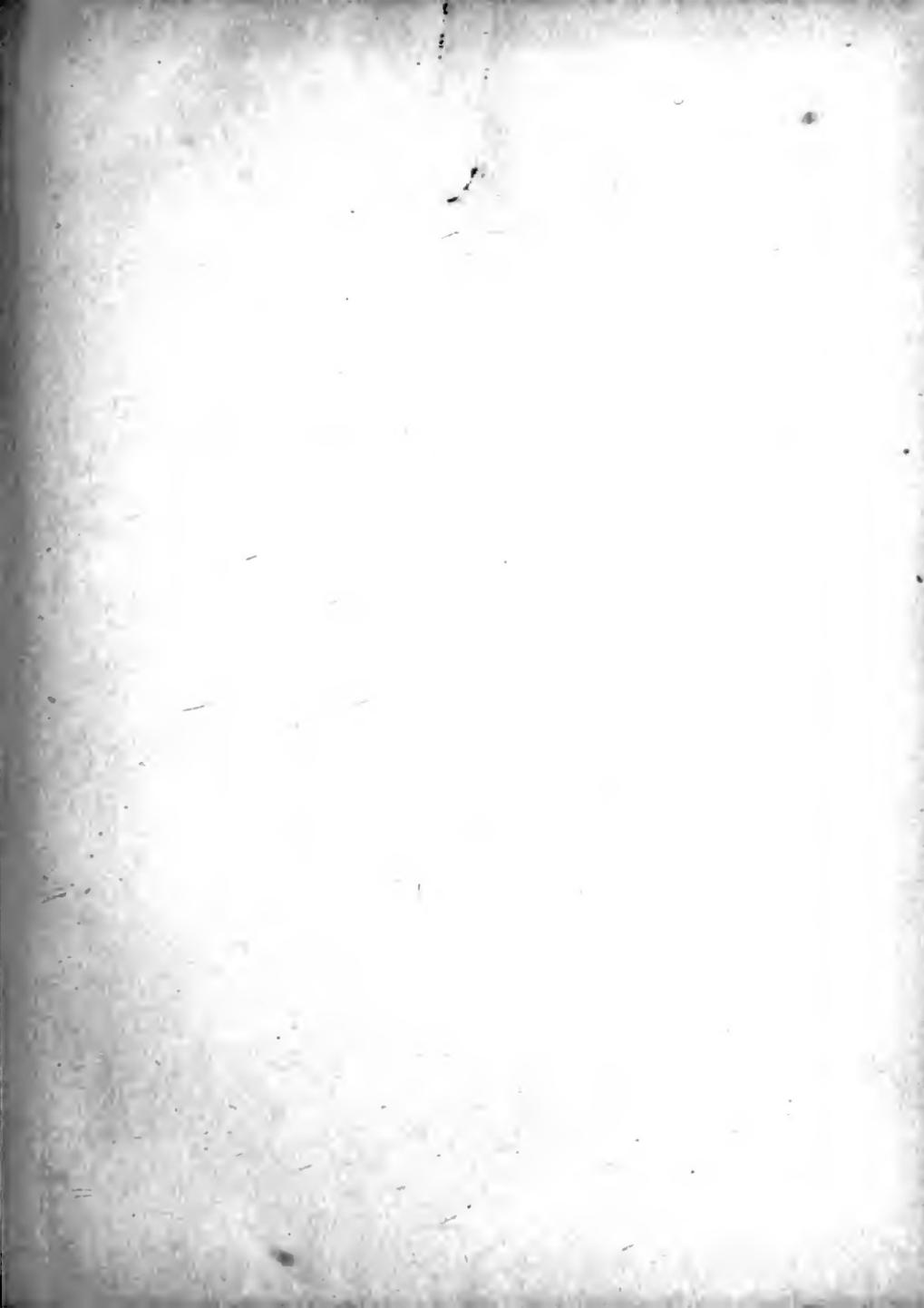
PERKINS LIBRARY

Duke University

Rare Books



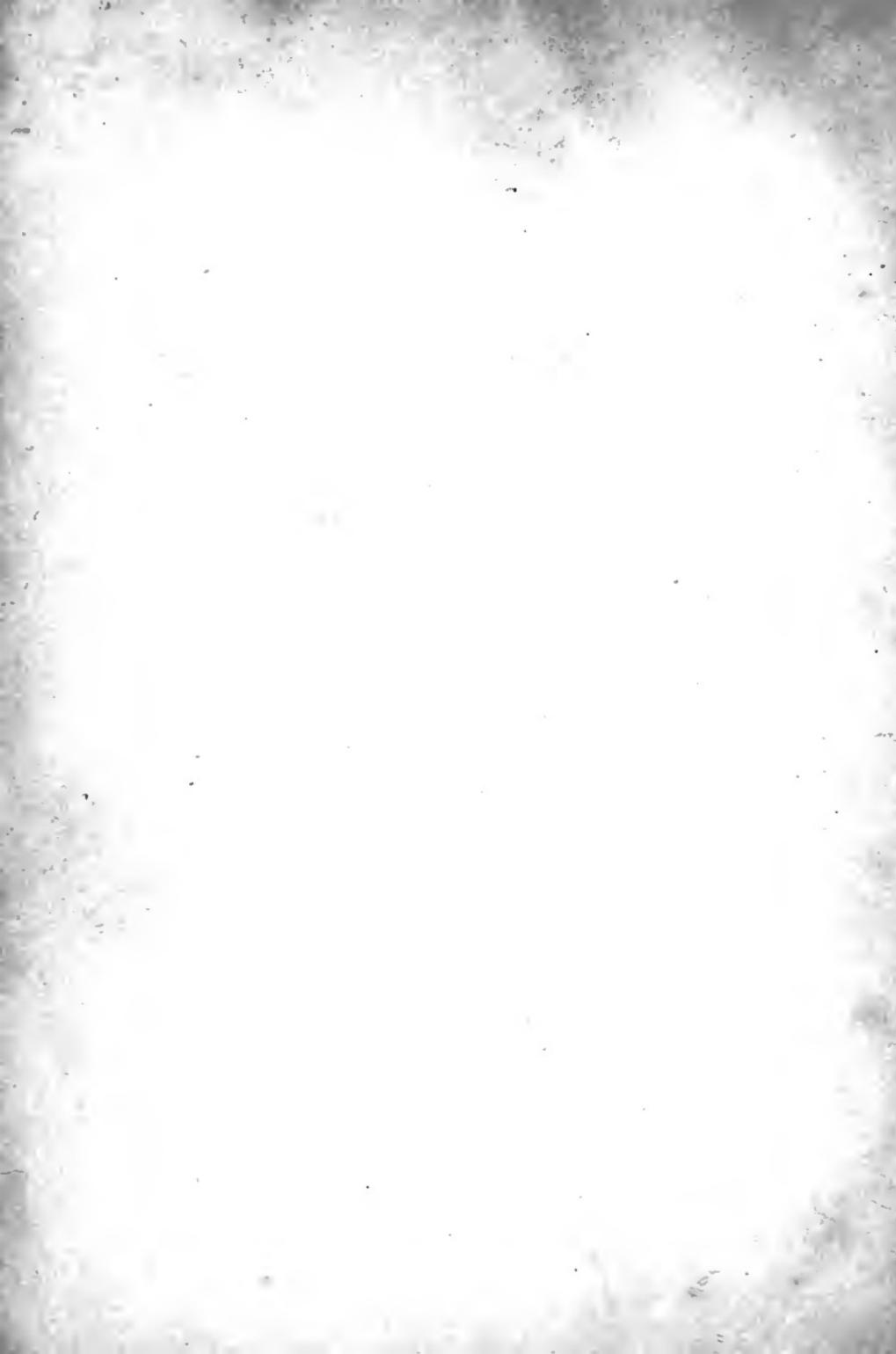






G
T.S.

Alex: Gordon.





Rev. r. 4.

4. John to the Seven churches in Asia,
Grace be unto you, and Peace from him
which is, and which was, and which is to
come, and from the seven Spirits which are
before his Throne.

Rev. 4: part of the 3. verl.

&c 5, to the 11.

3. —— And there was a Rainbow,
round about the Throne, in sight like unto
an Emerald.

5. And out of the Throne proceeded
Lightnings and Thundrings, and Voyces:
and there were seven Lamps of Fire Burn-
ing before the Throne, which are the Se-
ven Spirits of God.

6. And before the Throne there was a
Sea of Glasse like unto Crystal: and in the
midst of the Throne and round about the
Throne, were four Beasts full of Eyes be-
fore and behind.

7. And the First Beast was like a Lyon,
and the Second Beast like a Calf, and the
Third Beast had a Face as a Man, and the
Fourth Beast was like a flying Eagle.

8. And the Four Beasts had each of them
six wings about him, and they were full
of Eyes within, and they rest not Day and
Night, saying, Holy, Holy, Holy, Lord
God Almighty, which was, and is, and is
to come.

9. And when those Beasts give glory
and honour and thanks to him that sate on
the Throne, who liveth for Ever and Ever,

10. The Four and twenty Elders fall-
down before him that sate on the Throne,
and worship him that liveth for Ever and

Ever, and cast their Crowns before the
Throne, saying,

11. Thou art worthy, O Lord, to receive
Glory and Honour and Power; for thou
hast Created all things, and for thy Pleasure
they are and were Created.

Rev. 5.6,8, to the 10.

6. And I beheld, and lo, in the Midst
of the Throne and of the Four Beasts, and
in the midst of the Elders stood a Lamb as
it had been slain, having seven Horns
and seven Eyes, which are the seven Spi-
rits of God sent forth into all the Earth.

8. And when he had taken the Book, the
four Beasts and four and twenty Elders
fell down before the Lamb, having Every-
one of them Harps and Golden Vials full
of Odours, which are the Prayers of Saints.

9. And they sung a New Song, saying,
Thou art worthy to take the Book, and
to Open the Seals thereof: for thou wast
slain, and hast redeemed us to God by thy
Blood, out of Every Kindred, and Tongue,
and People, and Nation.

10. And hast made us unto our God
Kings and Priests, and we shall reign on
the Earth.

Isaiah 9. 2.

2. The People that walked in Darknesse,
have seen a great Light: they that dwell
in the Land of the shadow of Death, upon
them hath the Light shined.

Matth. 4. 16.

16. The People which sat in Darknesse
saw great Light: and to them which
sat in the Region and shadow of Death,
Light is sprung up.

Αποκάλυψις μαρτυρίου Αποκάλυψεων.

תְּהִלָּה חֶלְבָּה תְּזִינָה

Revelatio' Omnim Reuelationum.

This A V R O R A, or

Rednessse of the Morning

Is the W O N D E R of the World.



W. Müller fecit.



A V R O R A.

That is, the

Day-Spring.

Or

Dawning of the Day in the Orient

Or

Morning=Rednesse
in the Rising of the
S V N.

That is

The Root or Mother of

Philosophie, Astrologie & Theologie

from the true Ground.

Or

A Description of Nature.

- I. How All was, and came to be in the Beginning.
- II. How Nature and the Elements are become Creaturely.
- III. Also of the Two Qualities Evil and Good.
- IV. From whence all things had their Original.
- V. And how all stand and work at present.
- VI. Also how all will be at the End of this Time;
- VII. Also what is the Condition of the Kingdom of God, and of the Kingdom of Hell.
- VIII. And how men work and act creaturely in Each of them.

All this set down diligently from a true Ground in the Knowledge of the
Spirit, and in the impnlse of God.

By

Jacob Behme

Tettonick Philosopher.

Being his FIRST BOOK.

Written in Gerltz in Germany Anno Christi M. DC. XII, on Tuesday after
the Day of Pentecost or Whitsunday Aetatis sue 37.

London, Printed by John Streeter, for Giles Calvert, and are to be sold at
his Shop at the Black-spread-Eagle at the West-End of Pauls, 1656.

Das-Spring

Die Sprungfahrt der Geister
in die Ewigkeit

K

Die Reise der Seele

in das Paradies des ewigen Friedens

G

Die Reise der Seele

in das Paradies des ewigen Friedens

Die Reise der Seele in das Paradies des ewigen Friedens

am Ende der Reise

die Seele wird geboren

die Seele wird geboren

Note.

It is necessary for the Reader, to peruse the Book of the Three Principles, and the Book of the threefold Life of Man, also with this; and then he will be able to conceive aright of the Ground in this Booke Aurora.

For since the time of the writing of this Booke Aurora, Day-spring or Morning Rednesse; the lovely Bright Day hath appeared unto the Author. And all that which is too obscure here, is held forth most clearly in them; which is truly a great WONDER, as the Reader who loveth God, will find.

Although the Authour indeed had written this Book only for himselfe, according to the gift of Gods Spirit, but knew not then the Counsel or will of God concerning it.

Beginn the 27 of January, in the
yeare 1612. on the Friday after
the Conversion of Paul.

A

The

The Preface to the Reader.

Reader,

THe Books of this Author, that are already published, declare sufficiently the high worth of his deepe writings: But of all the benefits that doe accrue thereby, it is one ineſtimable Excellencie of them, that they helpe the Mindes of all ſorts of people, that will take paines to reade and to conſider them; in the understanding of the Holy Scriptures: and that ſatisfactorily and convincingly, without neede of having any reference to the vast Commentaries of Authours, either in the Learned or Moderne Tongues: and they will help Men to be able to diſcern the truth in the various Expoſitions and Opinions of all Parties, also to ſtill the diſſerences debates controversies disputes and confeſts; that all may be ſatisfied in a Loving friend-ly way, and ſo agree in one and the ſame Truth together.

And among many diſferences in Opinion that Spring up, there is one weighty and remarkable, arifen, ſince the Light within, and Christ within, hath beene pressed more then Ordinary; one ſort being judged to deny, a Christ without, and the other, a Christ within; whereas it might be con-

* 1 Cor. i. 13. that * Christ is not divided, though he be every where in all places, and in all things, and yet but once ma-

† Rom. 8. 3. nifested in † the likenesſe of ſinfull Fleſh: Suffering, Dying, Riſing from the dead, Ascending into Glory; yet he that is not partaker of the ſame Christ within, or is not made conformable in his ſoul and ſpirit to him in his ſuffering Death and Resurrecſtion, in this Life, in ſome meaſure, shall never be partaker with him in his glory in the Life

† Rom. 8. 17, to come; But if wee † Suffer with him, we ſhall also be glorified with him, at his appearing: Pauls deſire to know

Preface to the Reader.

knew nothing but * Christ and him crucified among the ^{1 Cor. 2.2.} Corinthians ; was not to know them to crucifie Christ, but the vertue and Power of Christ crucified in them : and if the same Christ that suffered at Jerusalem were not in every one, the wickedest Man in the world could not † crucifie ^{Heb. 6.6.} to himselfe the Lord of glory : And what Christ did in the Flesh once, alwaies had and hath its powerfull effect in the Spirit of every Soul that is united to him within it selfe, and not otherwise : Therefore we should learne to understand, how, it is Christ , that was * the Lamb slain ^{Rev. 13.8.} from the beginning of the World, and then also in Abel when he was slain by Cain : also in his own Body when Jesus himselfe was nailed on the Crosse and gave up the Ghost : and still suffers and is slain † in his Members; + Eph. 5.30. and as he will say at the Judgment, when all shall appeare, from Adam to the last Man that is borne of a Woman, * whatsoever is done to the Least of those that believe in him, it is done to Christ himselfe, in them ; and 40.45: not that he will, only, take it as done to him, as his words are commonly expounded ; but it is really done to him; † His Flesh is meat indeed, & his Blood is drink indeed, and they that did not eate and drink it, though it were within them (otherwise they could not do so) had no part in him : and this he said when himselfe was conversant with his Disciples before his Suffering and Death; Therefore there cannot be a Christ within, & a Christ without, but one and the same Christ within and without , now and then, and alwaies, from Eternity to Eternity.

There is another great difference, concerning Perfection and the attaining to it in this Lite : one sort condemning the otherf, or speaking that which they understand to be spoken in the Scripture ; but they doe not endeavour to reconcile the meaning of those Texts, which seeme so extreamely to differ. For perfection ; * Be ye perfect as your heavenly Father is perfect, + Job was a perfect and ^{Math. 5.} & 2.3. ^{48.} Lnk. 6.32. + Job.1.1.

Preface to the Reader.

* James.3.2. upright Man. * If any Man sin not in word he is a perfect James.2.5. perfect Man. And there is mention made of the perfect Law
† James.3.9. of Liberty: also, * he that is borne of God sinneth not,
neither can he, because the seed of God remaineth in
† Phil.3.15. him. + As many as be perfect, let them be thus
Phil.3.14. minded, viz: * to press for the Prize of the high calling
† Rom.3.10. of God in Christ Jesus. On the other side: † There
1 Kings 8. is none righteous, no not one, * there is not a Man
46. 2 Chron.6. that sinneth not, + in many things WEE sin all. And
36. the Apostle John, who no doubt was then borne of God,
Prov.20.9. saith: * If WEE say we have no sinne we deceive
Eccles.7.22. our selves, and there is no truth in us; if [wee] say, no
† James.3.2. if he or they say, or whosoever saith: And while he was in
* 1 Joh.1.8. the instant of high Revelations, + he fell down before the
† Rev.19.10. Angel to worship him, thinking it had been God, but
the Angel said to him, See thou doe it not, for I am thy
fellow servant.

And these great differences cannot be reconciled by the distinction of a time or condition of Men unconverted, before they have attained Perfection, before they are righteous or before they are sanctified: but they may be decided by the understanding, what it is that sinneth in Man; and what it is in Man that is perfect and cannot sinne: For as the Soul in this Life entereth into the one or the other through obedience to it; that Soul is either righteous and perfect, or wicked and imperfect, as the Scriptures testifie:

* Col.1.28. And * every one that shall be presented perfect, is to be presented perfect in Christ Jesus, so that our perfection consisteth in him not in Selfe: and so the Gifts of God are perfect, or else we could not be + saved by Faith, for that is not of our selves, but is the gift of God: and therefore it may well be said by the Apostle Paul, after his high
† Eph.2.8. Rom.7.18. Revelation: * I know that in me, that is in my Flesh dwelleth no good thing; dwelleth, not did or hath dwelt,

The Preface to the Reader.

dwell, before his conversion or at the beginning of the writing that Epistle: but at that instant dwelleth in him no good thing in his Flesh: also, saies he, ¶ I doe find a Law in my Members rebelling against the Law of my mind, and leading me into captivity to the Law of sinne: So that * the good which he would doe, * Rom.7.19. that he did not, but the evil which he would not doe, that he did. ¶ To will was present with him, but + Rom.7.18 how to performe it, that he did not know: and then saies, So in my mind I serve the Law of God, which is perfect, but in my Flesh I serve the Law of sin, Also the Apostle John saith, * let no man deceive you, he that doth righteousness, is righteous; and the Apostle Paul again saith, ¶ as many as are led by the spirit of God they are the Sons of God: and * his servants ye are to whom ye obey; whether of obedience unto righteousness or of sin unto Death. Also it is said, ¶ the Soul that sinneth it shall die. ** If a righteous Man (which is indeed a perfect Man so long as he is a servant to righteousness) departeth from his righteousness, and doth that which is wicked; in the wickednesse which he doth he shall die: and yet that which is perfect cannot die. And on the other side; ¶ If a wicked Man turne from his wickednesse and doth the thing which is good and righteous, in the righteousness which he doth, he shall live, saith the Lord: Thus, a righteous Man can sin, and a wicked Man can doe that which is righteous: yet it is the Soul in the wicked Man that turneth and doth righteousness in the minde, and the will, and the Spirit, and the heart, and the Life, through Christ in the Soul: And it is the Soul in the Righteous Man that doth that which is wicked, in the minde, and will, and spirit and heart and life, through the Power of Sin, corruption, and imperfection, also of the Flesh.

Preface to the Reader.

- * Rom. 7.24. or the * body of Death, which is this mortal flesh and bloud:
† Rom. 6.12. therefore we shoulde not let sinne Reigne in our Mortal Bodies, that we should obey it in the Lusts thereof.
* Col. 1.29. But we should * strive after perfection ; that
† Gal. 4.19. † Christ may be formed in us : we shoulde * give God our
* Prov. 23. Hearts, and he will cleanse them for us, & make us † after his
26. own heart, and will make our Hearts desires and minds
† 1 Sam. 13. pure, and then they are * perfect ; for nothing that is
14. Impure, and so, imperfect, can enter into the Kingdom of God.
* 1 Cron. 28. Thus, in our Minds, † if we do the will
9. of our Father which is in Heaven, we shall know of
† Rev. 21.27. the words of Christ, whether they be of God or no :
† Joh. 7.17. which they that heard them from his owne mouth and did
not so, could not know. But we are not to condemne those
that have not attained to our measure of Light, Grace, Know-
ledge, or Perfection : but to let our * Light so shine be-
fore Men, that they may see our good works, and glo-
rify our Father which is in Heaven : and then they
† 1 Cor. 14.25. will say, † God is in us of a Truth : they will be able to
understand it. If we be * strong, we should help those that
* Rom. 15.1. are weak in Light or understanding, and should declare
† Luk. 1.79. the † Gospel to those that sit most in Darknesse and in
the shadow of Death ; and guide one anothers feete
into the way of Peace, and then we shall be like him who
* Math. 11. is in our hearts, * meeke and lowly, and so wee shall
29. find rest unto our Soul's ; and then, when He who is
† Col. 3. 4. now our † Life, shall appear, we shall also ap-
pear with him in Glory. And when we have re-
* 1 Joh. 2. ceived * the unction of the Holy one, in our Souls, we
27. are then † come to the spirits of Just men made per-
† Heb. 12.23. fect, and to the Church of the first-Borne which are
written in Heaven : and yet some that were so, did not
know by what Death they should glorifie God : and
* 1 Cor. 15. in Death the Body is * sown in Corruption, it is rais-
42. 43. ed in Incorruption, sown in Dishonour, raised in Glo-
ry

Preface to the Reader.

ry, sown in weaknesse, raised in power : sown in imperfection, raised in perfection ; for ^{1 Cor. 5.} this Mortall must put on immortality. Thus though we are risen with Christ in our ^{53, 54.} Souls, Spirits, and Minds, serving the Law of God in this Life with a perfect Heart, pray though sinne dwell in our flesh, yet if we let it not raigne in our Mortall or imperfect Bodies, so that we obey it not in the Lusts thereof ; then the Holy Spirit dwelleth in our minds, and in our bodies, which are the Temples of the Holy Ghost : but if we let sin raigne, then our Souls and Bodies are Dennis of Theeves and Murtherers, and the habitations of all Devils.

This for the present is my understanding, which I pray may be enlightened and helped by the Father of Lights, from whom is every perfect Gift to my selfe and all man-kinde my brethren : who have severall measures of the same Light, and divers Gifts by the same Spirit: of which I desire to be made partaker from themselves, and shall highly rejoyce my selfe therein, with them.

But the Ground to the understanding the things here mentioned, and of all things contained in the Scriptures, is exactly described in this Authors writings.

For, they discover both where the Things themselves are to be found, in which are hidden all Divine and Naturall Mysterie; and likewise shew, as with the finger, how those secret things have proceeded to their Being and manifestation, from the infinite Incomprehensibility, wherin Nothing can be perceived, and yet All things have proceeded from thence ; and how they have come to be as they Are ; to the discerning what the Effable Manifested Revealed God is, and all Creatures whatsoever : and amongst the rest, what we our selves are, and how we may attain the true only and eternal happiness and blessednesse of Life everlasting, with and in God.

And.

Preface to the Reader.

And can there be any thing more usefull beneficall necessary and worthy then this?

Also further by his writings we may come to understand, how Christ is the Saviour of All Men: and yet all will not attaine salvation. Though it be confessed, and must be granted, that Eternal Salvation is attained by some Infants, also by some innocent ignorant Persons of yeares, that have been born of Hetherish, Jewish, and Christian Parents; being such as have served God according to the Law of their fore-fathers with an upright Conscience: as Paul who was a Jew: and so the Eunuck, Servant to Candace Queen of Aelhiopia, a stranger; and Cornelius the Centurion, and all others fearing God, and working Righteousnesse, in every Nation, are accepted of him, though they knew nothing of the Great, and Common Salvation that hath appeared to all Men; as the Apostles knew it.

For, if any be cleansed from his Sinnes, it is done by the blood of JESUS CHRIST which clenseth us from all Sinne, and this is effected in us and for us, when we knew not, and though we know not of it, nor how it is done, in the least, to satisfie a Soul that it may undoubtedly be convinced thereof.

And indeed, had not the Holy Scripture mentioned this thing concerning the Blood of Christ; it had not been possible for any Man but such as the Prophets and Apostles were, to have procured any that are now called Christians to Believe and Confesse it.

Neither can any understand this though he reade of it in the Scriptures, but by the Holy Spirit within himselfe, which proceedeth from the Father and the Sonne in the Soul of every one, and by the word in the Heart, the word

Preface to the Reader.

of Faith, which is God and Christ, even that true [Divine] Light which lighteth every one that cometh into the world.

The same also may be said concerning all those that have been, are, or shall be saved, though they attain not the understanding of the mysteryes of Salvation, in this Life, as those did who wrote the Holy Scriptures, neither can any understand them as they did, but by the Same Gifts of the Holy Spirit in the Soul.

Therefore let none boast that he is not born among those, that are called Heathens, but among those, that were outwardly called Jewes of old, or Christians now, or of the Church of Rome, or Protestants or of the Reformed Religion or Presbyterians Independents Separatists Seekers or Perfectists: though every one of these have outwardly a high Prerogative and Excellency above the Heathen, yet the lives and fruits of these not exceeding their's, they will rise up in Judgment against these: but let every Soule, in Love, rejoice, with all other Soules, in this, that God is our Father, in whom wee live and move and have our Being, ruling in our Soules and manifesting his infinite Grace and Mercy, and bringing all things to passe, according to his unconceivable wisdome and Goodnesse, and according to the purpose of his good will towards Men, which is his Eternall Gospell: To those that hearken and yeeld, to his will and word of Life, alwaies calling, in the Soul of every one, or else none could be condemned for neglecting and contemning it, as they shall be: also provoking the Soul to forsake that which it perceiveth to be evill, and embrace and Co-work with that which it perceiveth, to be good Holy and divine within it selfe: therefore also let every Soul, groape after God in its Heart, that it may feele and know him whom to know is Life Eternall, and feele the Hope of enjoying the inestimable good things that are laid up for them that

Preface to the Reader.

Love God, though few here know anything thereof: and yet he will certainly give them unto us at that Day, which himselfe hath appointed, which will also assuredly come, though no man knoweth where nor what that day will be or bring forth, but he to whom God doth reveale it.

And indeed such Person's writings, whose understandings have been filled with Spixtuall Divine wisdome, are to be prized above all others.

And though it be an exceeding happinesse and joy to us * that the Deepe and Glorious mifteries there- in couched be, that God hath bestowed so large understanding to those that have written the Scriptures, and therefore we ought diligently and frequently to read and deeply consider them, yet in most of the Myteries thereof it remaineth very may themore dark to us, we having so little knowledge of the things it sheweth be speake[n] of: therefore how highly, in exceeding Love to understood the * Scriptures, should we value and esteeme the writings by us. of this Author Jacob Behme, which disclose the very See this Au- things which are but briefly hinted therein, and so funda- rora, Chap. 9 v. 14. mentally as to satisfie all the objections of Reason that can be made, and which do also direct us plainly in the way to

^{† Rom. 15. 4.} find the infallible Conductor the Holy Spirit, which will ^{¶ This true comfort of the Scriptures in the} open our understandings, to discerne those hidden Myster- ies mentioned in the Scriptures so long agoe; that ^{† we} Soul, comes by through patience and **comfort of them** the spirituall might have Hope; And yet but darkly, of purpose that sense of the My- some things should be kept secret from the beginning of feries of the world, and not revealed till the due time and season in Scripture, nor the bare little- every Age, and some not till this last age which is ap- ral-sense or pointed for the manifesting of all mysteries. History.

* See the pre- And because this Author could not so deeply and fun- face to Ja- damentally disclose these mysteries, but in such significant cob Behmes though hard Termes of expression as he * useth; he wrote slavis, vers. therefore for the satisfaction of his loving friends, some ex- 10. 11. planator

Preface to the Reader.

planetary Tables, and a Clavis, which are already printed in English: yet till for all that, they are accompted very difficult to be understood.

And I also, who have much and studiously traced his writings over, have found them difficult, but far exceeding in recompence, the utmost paines that I could possibly bestow upon them; I find also that the understanding of them cometh by Degrees, and frequent Loving conver- sation in all the parts and pieces he hath written; and yet also I must say that this book **Aurora** hath conduced more to open my mind to the understanding of all his writings, and of all Mysteries, both Naturall and Divine, and so consequently of the Holy Scriptures, then any other helps and books which I could ever mette withall besides.

which the Reader will also perceive, by the diligent per- usall of this book, in a continued order, from the Begin- ning and so on: & find* **Whatsoever his heart** See this Aurora, Ch. 3.
desireth or ever longed for, and that vers. 96.
it is, as this Author says neere the end of the Preface to this Book,

The Wonder of the World.

And though it was not quite finished at the time when he wrote it, nor ever after, being it was taken away and kept from him till he had written severall compleate Tre- atises, and so in them that defect of the Aurora was sup- ply'd in abundant measure: for, instead of 30. Sheets which that book wanted to the end; there are written of the same Mysteries, when he had more full knowledge, and leave to declare it and set it down in writing, more then 300. Sheetes of Paper, which containe all Mysteries in

Preface to the Reader.

succinct Termes very deeply expressed: but in this, the Ground of those Termes are largely and plainly described after the manner of the Infancy of his high Manifestation in a Childish way, so that it is a large and most cleare A B C, being the fitter and plainer for Beginners, with which his other books may the easier be understood, and is a summary contents of all his Mysteries; and may serve instead of a Manuduction, introduction, and key to unlock all the difficult expressions, in his other Books.

And that because it explaines the first Ground concerning the Seaven Properties of the Eternall Nature, which here he calleth the Seaven Qualifying, or foun-

* Rev. I. 4. taine Spirits or Qualities, which are * the Seven Spi-
Ch. 3. 1. rits of God, in and from and to All Eternity, with Notes
Ch. 4. 5. of Reference to the Book of the three Principles, and three-
Ch. 5. 6. fold Life of Man; which are the supply to the want of finish-
ing this Book, and which he wrote down with his own
hand, in their severall proper places by way of exposition
in a manuscript of Michael von Enderns; his own written
Copy being kept from him, by Gregory Rickter the Super-
intendent at Gerlitz, and Published in Print with many
whole verses Lines and words left out, printed in high
Dutch, 1634. But these Notes were added by the Au-
thor, in the yeare 1620. and are here inserted, with
Alphabetical marks, in this translation into English,
which is made from a Copy taken from that of his own
hand writing, which was kept laid up for 27 yeares toge-
ther, till the 26 of November, in the yeare 1641, when
it was brought to Light by D. P. S., A Burgomaster,
at Gerlitz: and presented to the Prince Elector of Saxo-
nies Marshall of his House, George Pflugen, in Dres-
den: But is now in the Hands of a worthy Person in Hol-
land, and lately printed in High Dutch: and so the rest of
this Authors Manuscripts in his Hands, will be printed

Preface to the Reader.

by degrees in Nine parts, in the same Order the Author bath written them in : This Aurora being the first.

But the Author was resolved to leave it unfinished to remaine as an Eternall remembrance of the endeavour to supprese and quash this Revelation in its first dawning : which will also be manifested at the Last Day , when all things shall appeare , to be judged whether they be Good or Evill ; and every thing receive its just recompence of reward.

Therefore ,

Deare Reader,

In true sincere Love to thee as to my self I commend this Book the Aurora to thy reading whosoever thou art ; desiring thy Prayers , that is , thy good desires , that I with thee may be received into the Grace and Mercy of the All-mighty Omni-present God , whose whole fullnesse is alwaies with and in himself every where , and so be protected through this miserable Pilgrimage , under corruption , in the vale of sinfull Flesh , and that most hurting us , in the greatest Pleasure , Honour , Pomp , Riches and fullnesse of worldly content , in this transitory Life , till we awak and meeet together , in the everlasting joy of our ever blessed God , who filleth us throughout and all things else with himselfe , within and without , which we should perceive , if we would learne to distinguish , Him from the Creature in every thing .

I willingly yeeld my self to be thine , though with the acknowledgment that I am one of the unworthiest of the Children of Men ,

John Sparrow.

The Brief Contents of the 26. Chapters of the First Book of the Author, called, the *Aurora.*

A Preface to the Reader,

Jacob Behme's Preface, being a brief Information, Concerning the Two Qualities, the Evill and the Good, in Nature from the Beginning to the End. Page 1.
Also the Contents of this Book Aurora. 23

Chapter.

I. Concerning the searching out, of the Divine Beeing in Nature: Also concerning the Two Qualities, the Good and the Evill.	33
II. An Instruction, shewing how men may come to apprehend the Divine and Natural Beeing: and further of the Qualities.	43
III. Of the most bightly Blessed Trinity ONE God.	
IV. Of the Creation of the Holy Angels.	54
Of the Divine Quality.	74
Of the Divine SALITTER.	75
V. Of the Corporeall Substance, Beeing, and Propriety of an Angel.	77
VI. How an Angel, and a Man, is the similitude and Image of God.	86
Of the blessed Love of the Angels towards God.	100
	106
VII.	

The Contents.

Chapter

VII. Of the Court Place and dwelling; Also of the Government of Angels, how it stood at the Beginning, after the Creation, and how it is become as it is.	108
Of the Nativity of an Angelical King, and how they came to be.	117
Of the Deepest Ground and Mysterie.	118
VIII. Of the whole Body or Corporation of an Angelical Kingdom. The Great Mystery, In his other writings, called, Mysterium Magnum.	123
Of the first Species Circumstance Quality or Spirit of God in the Divine Power or SALITTER.	127
Of the Second.	129.
Of the Third.	131
Of the Fourth.	134
The Great Mystery of the Spirit.	135
Of the End of Nature in this world.	138
Of the Language of Nature.	146
Of the Fifth Circumstance or Spirit in the Divine power of the Father. viz. The Love.	153
IX. Of the Gracious amiable blessed friendly and Merciful Love of God. The Divine Mystery.	159
what remains hidden, since the Beginning of the world.	161
The Wrath the Original of Hell-fire.	164
X. Of the Sixth Qualifying or Fountain Spirit in the Divine Power, The Sound.	176
What in Men shall arise, in Heavenly Joy, or in Hellish Torment, The Salitter.	184
How a Man may Quench the kindled wrath of God in this Life, in himself.	190
How neer, God and the whole Trinity is, to us.	195,
	196
	XI.

The Contents.

Chapter	Page
XI. Of the Seventh Qualifying or Fountain Spirit in the Divine Power. The Divine SALITTER.	200
The Holy Gate. What the Father, the Sonne, and the Holy Spirit, is. Whom We Christians wor- ship.	206, 207
What the Law of Nature is.	208
why He only that sinneth shall be punished.	209
The Prerogative of Christians.	210
Of the Word SALITTER.	218
How the Imaging in Nature, is.	220
How our Life is a perpetual warfare with the Devil.	224.
XII. Of the Birth or descent of the Holy Angels, as also of their Government, Order, and heavenly joyous Life.	230
What the Angels do when they sing not. What do they Talk of. Who they are like.	238, 239
what Heaven it self is.	244
what the Angels walk upon.	254
Of MICHAEL. 256. Of LUCIFER. 259	
Of Lucifer's Creation. 260. Of URIEL. 261	
The Beauty of Heavenly Forms Likened to Precious Stones.	263
Why Baptisme Instituted in the water.	265
How the Wisdom of God is Incomprehensible.	266
XIII. Of the Horrible Fall of the Kingdom of Lucifer.	268
What the fountain of the First Sin of the Angels is.	269
Where the fault lyeth, that Lucifer is become a De- vill.	280
The Eternal Geniture of the Deity.	290
The Beginning of Sinne.	293

The Contents.

Chapter	Page
XIV. How Lucifer, who was the Beauitifullest Angell in Heaven, is become the most horrible Devil.	302
The cause that God Created Angels.	305
Of the Eternal Enmity.	316
Seven sources of Sinne, and the Eighth the house of Death.	318
Of the first source.	320
what the Eternal Sport of God was, before the Time of the Creation of the Angels.	322
Of the second source of Sinnes beginning.	327
How God posseseth all, and yet no Creature is He.	
	334
XV. Of the Third Species or spirit of Sin's beginning in Lucifer.	336
What Lucifer knew before his Fall.	339
When the End of this Time will be. Also of the Fourth Species of Sins beginning.	342
Of the Sting of Death.	345
what the Comprehensibility is.	346
Of the Fifth manner of Sin's beginning.	348
Of the Sixth Form of Sin's beginning.	352
Of the Old Serpent.	354
XVI. Of the Seventh Kind of Sin's beginning in Lucifer and his Angels.	357
Of Sorcerers and Witches.	358
wherein Naturality consisteth.	359
Of the mourning house of Death.	364
That God willeth not Evil, nor can do.	365
Of Pride Covetousnesse Envy and Wrath.	378,
	to 380.
The final Condemnation. Also of the last Fight and Expulsion of Lucifer and all his Angels.	381
What will be called the Burning Hell.	385
Chapter	

The Contents.

Chapter	Page
XVII. Of the miserable state and Condition of the Corrupt perished Nature, and Original of the four Elements instead of the holy Dominion of God.	386
what is called the Wrath of God.	387
How a Comprehensible is come out of an Incomprehensible.	389
How the Devil still presents the Swine-Apples of Paradise before the Soul.	393
XVIII. Of the Creation of Heaven and Earth. And of the first Day.	394
Why Man in this world so loveth Gold Silver and Precious Stones.	398
How shall I understand My self according to the Threefold Geniture in Nature.	399
An Exposition of the first Verse of the first Cha. of Genesis, according to the Language of Nature.	405
Into what the Soul Goeth when we Dye.	411
Of the Creation of the Light in this world.	413
Whence fightings among all Creatures have their Original.	418
What Light was before the Sun and Stars.	423
XIX. Concerning the Created Heaven. And of the Form of the Earth and of the Water; as also concerning Light and Darknesse.	424
From what Light this Author hath his Knowledg.	428
How it was, that Jesus Christ could take the Devil Death and Hell captive. Also in what Heaven he sitteth at the Right hand of God.	433
Where shall the wrath of God become at the End.	435
Concerning the Form of the Earth.	438
[b 2]	Chapter

The Contents.

<u>Chapter</u>	<u>Page</u>
<i>Why the Earth is so Hilly Rocky Stony and uneven.</i>	441
<i>Of Day and Night.</i>	443
<i>Of Morning and Evening.</i>	446
XX. Of the Second Day: How God separated the Waters beneath the Firmament, from the waters above the Firmament.	456
<i>We should strive against the Malice and Wickedness that is in our Hearts.</i>	460
<i>what the Moon, or Luna is.</i>	465
<i>How the Heavens are not pure in Gods sight.</i>	466
<i>In what Heaven the Man that feareth God dwelleth.</i>	470
<i>How Christ could go through, the Doors being shut,</i> <i>Joh. 20. 19.</i>	474
XXI. Of the Third Day.	479
<i>The Diurnal Motion of the Earth.</i>	479
<i>Man is made out of the Seed of the Earth.</i>	485
<i>How Man's hope standeth in God.</i>	488
<i>How Sins are the Cause that the Deity is hidden from us.</i>	494
<i>Of the Seven Spirits of God, and of their Operation in the Earth.</i>	496
<i>why the Astral Birth of the Earth did begin a Day sooner then the Astral Birth in the Deep above the Earth.</i>	506
<i>whence Mercy Existed.</i>	509
XXII. Of the Birth or Geniture of the Stars, and Creation of the Fourth Day: Also the Reason of the Title, Dawning, or Morning-Rednesse.	510, 511
<i>Why the Spirit of Nature it self will open the Door.</i>	515
<i>what the Stars are.</i>	517
Chapter	

The Contents.

Chapter.	Page
Sixteen Questions asked the Doctors.	519
How this work is the Holy Ghost's Dear Revela- tion.	523
Of the Earth.	529
Of the Vegetations of the Earth.	530
Of the Mettals in the Earth.	531
XXIII. Of the Deep above the Earth.	538
Of the Astral Birth or Geniture: and of the Birth or Geniture of God.	541
The Severe Geniture of the Wrath of God cannot be accensible nor Elevable in God.	542
what is called the Animated or Soulish Birth.	548
Of the Beeing of the Deity, and of the Three Per- sons. Also whence the Living and Rationall Spirit existeth.	551
What is the Water of Life.	553
The Gate of the Holy Trinity.	555
Of the Kindled Nature.	565
XXIV. Of the Incorporating or Compacting the Stars.	565
Out of what the Stars are come to be.	568
why God did not Barre the Devil up instantly.	570
why the Stars should not be worshipped.	572
In whom the Light of Life kindleth from the water of Life.	574
why Christ rested 40 hours and no longer, in Death.	575
God an angry God to those that hate him.	577
What is the Water of Life.	579
Where the Word of this Author, is Generated.	581
XXV. Of the whole Body of the Stars Birth, or Geniture, that is, the whole Astrology.	583
Though Body & Soul should fail, God is his Refuge.	586

The Contents.

Chapter

Page

what is called the Corrupted Nature.	590
The Kindling of the Life of this world : of Sol.	591
Of Mars. 592. The Highest Ground of the Sun and all the Planets.	593
How the Eye of the Lord beholdeth all.	595
How the Desire of the Flesh is the Lake of Hellish wrath.	596
The Annual Motion of the Earth round about the Sun.	598
Of the Planet Mars. 601. Of Jupiter.	602
XXVI. Of the Planet Saturnus.	609
Of the Planet Venus.	612
The Gate of Love.	613
How Christ is the Light of the World.	615
what is the Divine Beeing.	616
Of the Planet Mercurius.	617
The Great Depth concerning the Centre or Circle of the Birth of Life.	618
what is called Eternity. Also what the House of Flesh is.	622
what hath the Casting shovell in its hand; also, Of Man and the Stars.	624
How Man became a living Soul.	627
The Deep hidden secret Mystery of the Humanity.	630
RA. RA. RP. See the Margine.	635
4. Questions concerning that Masse which is Man.	

Notes concerning the Not finishing this Book

Aurora.

642, 643.

These

These *Errata* are so many, because, after the Book was Printed in English, there came over from beyond Sea a New Copie of the *Aurora* in High-Dutch printed, and compared with that of the Authors own hand-writing: And so also it was compared here with this printed Copie in English, wherein most of these differences were found.

And therefore the Reader is desired to mend his Book before he reads it, for it will render many of the Obscure places clear to be understood.

J. B. Preface, Page 4. line 6, for *to*, read *in*. p. 5 l. 28 r. Gen. 25. 23. p. 6.
1. 14 l. 19 l. 33 f. *Nature*, r. *kind*. 1. 24 r. *Mahalaleel*, p. 16 l. 9 r. *Evil Quality*,
p. 18 l. 14 r. *Tyee*, and spoyled many *Tweeggs* in the *Holy Tree*, p. 20 l. 12 f.
dwell, r. *flow*. p. 26 l. 31 f. *yet beheld*, r. *behold*. p. 28 l. 5 f. *first*, r. *for*. p. 30.
l. 10 r. *see* 10. the p. 36 l. 23 r. *eth* in winter, p. 47 l. 3 r. *as if God were*. p. 57
l. 13 f. *the very*, r. *every*. p. 62 l. 2 r. *World*, and is the King and the Heart of
all things of this world: *and*. p. 63 l. 5 *put out*, u. 1. 6 r. *but is*. l. 19 f. *onne*,
r. *Sonne*. p. 64 l. 13 f. *out of*, r. *And is*. p. 65 l. 31 r. *ther*, and is the Spirit and
Life of all powers of the whole Father, p. 68 l. 17 f. *must*, r. *will*. p. 82 l. 30
f. *to*, r. *into*. p. 85 l. 23 r. *out of the Seed of the Mother*. p. 97 l. 24 r. *Eternity*
to Eternity. p. 98 l. 18 r. *As by*. l. 28 f. *br*. r. *by*. p. 107 l. 6 f. *Radius*, r. *Rednes*:
p. 109 l. 10 f. *Liberty*, r. *Ternary*. p. 111 l. 30 r. *that in the divine power, they*
should. p. 114 margin, f. *Part*, r. *Port*. p. 115 l. 13 r. *up*, in the moving of the
Holy, p. 117 l. 20 r. *Nativities or Genitures of the*. l. 30 r. *Head and General*
or Leader, the beauteullest and most powerful Cherubin or, p. 119 f. *bad*.
r. *had*. p. 141 l. 13 f. *cannot*, r. *come to*. p. 156 l. 24 r. *valley*. O Potency of
Dominion, thou art a Raging and tearing of the Hellish fire, p. 156 l. 6 f.
Pity, r. *complain on*. p. 161. l. 20 r. *delightfull habitation*. l. 25 r. *crea*
tures in this world, p. 166 l. 23 f. *Life*, r. *Light*. p. 174 l. 6 r. *thick and stink*
ing; *and*, l. 16 f. *brittle*, r. *spoyled or corrupt*. p. 176 l. 22 r. *as well the*
first, as the, p. 177 l. 1 r. *the Second, third, fourth*. p. 180 l. 30 f. *Light*, r. *Sight*,
p. 188 l. 12 f. *worl'd*, r. *wood*, p. 191 l. 2 f. *thou lovest*, r. *pleaseth thee*. p. 197
l. 8 r. *Smelling, All-Tasting, All-* p. 200 l. 17 r. *and all*, f. *Deity*, r. *God*. p. 203
l. 27 f. *a*, r. *one*, p. 205 l. 13 r. *Center*, as a *Heart*, p. 208 l. 4 f. *half*, r. *cleer*:
p. 216 l. 10 f. *the six*, r. *the Seven*, p. 237 l. 16 r. *one for from*, p. 245 l. 12
r. *and Habitation of all*, p. 253 l. 1 r. *God*, *hath*; *for*, the Ternary of God
riseh up in the Seven Spirits of God; *and is*. l. 16 r. *the One Body*, l. 30 f.
Spirit, r. *God*. p. 272 l. 16 f. *Warres*, r. *Wares*: l. 26 *for*, a dull *Humour*, r.
drunkennesse or fulnesse p. 282 l. 4 f. *fiery*, r. *fierce*. p. 288 l. 15 r. *Spiris*
one in another, where alwaies one generateth the other. p. 289 l. 23 r. *the*
other, and in the sound one heareth the other. p. 292 l. 19 r. *as the whole*
Deity. l. 24 f. *Deity*, r. *God*. p. 317 l. 25 *Mark*: to which it is the whole de
sire longing and delight of my heart, to reach fully. p. 321 l. 23 f. *er*, r. *and*.

p.332. l. 15 f. cautes, r. caused. p. 338 l. 15 r. stinging Murthering. l. 25 r. Divine meeknesse. p. 339 l. 19 f. Imagined Speculated or roved thereinto. r. made havock or spoylcd all therewith. p. 356. l. 7. r. Love, or the. l. 17. f. these, r. the. p. 363. l. 20. r. of many wicked. p. 367. l. 4. r. Angells were. p. 373. l. 5. f. studied. r. learned. p. 390. l. 18. r. house, as the place of this world is come to be. p. 393. l. 27 & 28. f. stomach ready to choak it, r. Head. p. 402. l. 20. f. stinging, r. stinking. p. 435. l. 13 f. given, r. left. p. 438. l. 23. f. corrupt, r. corrupted. p. 439. l. 13 f. Death, r. the wrath. p. 460. l. 23. r. If thy Heart. p. 466. l. 10 & 11. r. what kind of Firmament of Heaven then is that, which. p. 469. l. 15. r. and generateth the. p. 476. l. 19. r. and with its Spirit, made. p. 483. l. 26. r. for the one only incorporated. p. 487. l. 13. f. see. r. be. p. 488. l. 6. f. prevent, r. boast of. p. 490. l. 21. f. or altered at all, r. but only altered. p. 491. l. 5. f. with, r. in. p. 505. l. 32. f. Life, r. the Light. p. 509. l. 23. r. existed the Mobility. [put out the rest.] p. 510. l. 9. r. Deity in all the Births. l. 17. r. 140. Therefore on the Third Day the Earth began to Spring, just as the Qualifying or founta'n Spirits stood in the Crack of the Word, or fire-flash. p. 519. l. 2. f. of, r. above. p. 521. l. 3. r. of the Light, why then do you contend or dispute about the way of the Light, as if none can see it rightly. p. 527. l. 4. r. are, though he was capable of understanding the right or Law of God, and hath took. p. 528. l. 18. r. God, the Life. p. 530. l. 11. r. Earth, and made them moveable. p. 532. l. 27. r. as to its own. p. 533. l. 28. r. flesh in Death. p. 534. l. 5. r. water in the. p. 546. l. 27. f. Devils, r. Hellish. p. 548. l. 14. r. the Soul's Birth. p. 549. r. water, and in the Fire, the meek Love riseth up, for. p. 551. l. 12. f. of, r. in. p. 552. l. 21. r. Body of Nature. p. 553. l. 14. r. Love-Joy. l. 25. r. inceptive. p. 565. l. 10. f. must rule. r. ruleth. p. 570. l. 19. f. true, r. new. p. 573. l. 12. r. soul; for the soul is generated out of the power of the Body, and p. 574. l. 23. r. benummed not quite dead. p. 576. l. 30. f. Earth, r. first. p. 582. l. 29. f. God, r. the Deity. p. 587. l. 13. r. thereof, whereby I gat new Life and power again, p. 598. l. 26. f. rouelth, r. rouelth. p. 606. l. 17. r. Body of this world, in all powers of the Body. p. 607. l. 27. r. Heart, through the Light. p. 614. l. 11. r. to be Lord. p. 615. l. 5. r. be had assumed. p. 627. l. 14. f. body, r. Love. l. 17. f. of, r. in, p. 642. l. 4. r. intended to make a Bon-fire of it, ~~to~~ put.

J. B. Preface for the Aurora.

To the Courteous Reader.

I.

Courteous Reader, I compare the whole Philosop-
phie Astrologie and Theologie, together with
their Mother; to a goodly Tree, which grow-
eth in a fair Garden of pleasure.

2. Now the Earth, in which the Tree standeth af-
fords sap continually to the tree, whereby the tree hath
its living *Quality*: but the tree in it self groweth from
the *Sap* of the earth, becomes Large, and spreadeth it
self abroad with its branches: And then as the Earth
worketh with its power upon the tree, to make it grow
and encrease; so the Tree also worketh continually with
its branches with all its strength, that it might still bear
good fruit abundantly.

3. But when the Tree beareth few fruit, and those
but small ones neither, shrivelled *rotten* and worm-
eaten, the fault doth not lye in the will of the tree, as
if it desired *purposely* to bear evill fruit, because it is a
goodly Tree of good *Quality*; but here lyeth the fault,
because there is often great cold, great heat, mildew,
caterpillars and other worms happen to it: for the
Quality in the Deep, from the influence of the Stars,
spoileth it, and that maketh it bear but few good
fruit.

4. Now the Tree is of this condition, that the bigger
and older it is, the sweeter fruit it beareth: in its youn-
ger years it beareth few fruit, which the crude land
wild

wild nature of the ground or earth causeth, and the *superfluous* moisture in the tree : and though it beareth many and fair blossoms, yet the most of its Apples fall off whilst they are growing, which is not so, when it standeth in a very good soyl or mould. Now this tree also hath a good sweet quality, but there are three other which are contrary unto it, namely, the bitter, sowre, and astringent.

6. And as the Tree is, so will its fruit be, till the Sun worketh on them and maketh them sweet, so that they become of a sweet taste, and its fruit must also hold out in rain, wind and tempest.

6. But when the tree groweth old, that its branches wither, and the sapp ascendeth *no more*, then below the stemm or stock there grow many suckers, at last from the root also twiggs grow, and make the old tree flourish, shewing that it also was once a green twigg and young tree, and is now become old. For Nature, or the sapp, struggleth so long till the Stock groweth quite dry, and then is to be cut down and burnt in the fire.

7. Now observe, what I have signified by this *similitude*: the Garden of this tree signifieth the *world*; the soyl or mould signifieth *Nature*, the Stock of the tree signifies the *Starres*, by the Branches are meant the *Elements*, the fruit which grow on this tree signifie *Men*, the sapp in the tree resembles the pure *Deitie*. Now Men were made out of Nature the *Starres* and *Elements*, but God the Creator raigneth in all: even as the sapp doth in the whole tree.

8. But there are two *Qualities in Nature*, even untill the *Judgment* of God: the One is pleasant, heavenly and holy, the other is fierce, wrathfull, hellish and thirsty. *ut sibi dicidit dicitur* *qui dicitur in libro 103*
8. Now

9. Now the good one qualifieth and worketh continually with all industry, to bring forth *good* fruit, and the *Holy Ghost* reigneth therein, and affords thereunto sapp and life: the bad one Springeth and driveth with all its endeavour to bring forth *bad* fruit continually, to which the devil affordeth sap and hellish flame. Now both are in the tree of Nature, and Men are made out of *that* tree, and live in this world, in this garden, betwixt both, in great danger; suddenly the Sun shineth on them; by and by, winds, rain and snow, fall on them.

10. That is, if man elevateth his Spirit into the *Deity*, then the *Holy Ghost* moveth springeth and qualifieth in him: but if he permit his spirit to sink into the world, in lust towards *evil*, then the Devil and hellish sapp stirreth and reigneth in him.

11. Even as the Apple on the tree becometh corrupt rotten and worm-eaten, when frost, heat, and mill-dew fall on it, and easily falls off and perisheth: so doth Man also when he suffers the Devill to rule in him with his *poison*.

12. Now as in Nature there is, springeth, and reigneth, good and bad; even so in Man: but Man, is the *Child of God*, whom he hath made out of the best Kernel of Nature, to reign in the good, and to overcome the bad: though evill sticketh unto him, even as in Nature the evill hangeth on the good; yet he can overcome the evil, if he elevateth his spirit in God; for then the *Holy Ghost* stirs and moveth in him, and helps him to overcome.

13. As the good quality in Nature is potent, to overcome the evill, for it is and cometh from God, and the *Holy Ghost* is the *Ruler* therein; even so is the fierce wrathful Quality, powerful to overcome in a malicious wicked

wicked soul: for the Devil is a potent Ruler in the wrath or fiercenes, and is an eternal Prince of the same.

14. But Man hath cast himself into fierce wrathfulness through the fall of Adam and Eve, so that the evill hangeth on him; otherwise, his moving and driving would be only ~~but~~ the good. But now it is in both, and it is as St. Paul saith, *Know ye not, that to whom you yield your selves servants in obedience, his servants ye are, to whom ye obey, either to sinne unto death, or to the obedience of God unto righteousness*, Rom. 6.16.

15. But because man hath an impulse or inclination to both, he may lay hold on which he pleaseth; for he liveth in this World betwixt both, and both Qualties, the good and the bad are in him, in which soever man moveth, with that he is indued, either with a Holy or a Hellish Power. For Christ saith, *My Father will give the Holy Ghost to those that ask him*, Luk. 11.

13.

16. Besides, God commanded man to do good, and did forbid him to do eyill; and now doth daily call and preach, and exhort man unto good; Whereby we see, well enough, that God willeth not evil, but his Will is, That His Kingdom should come, and his will be done, *on earth as it is in heaven*. Now since man is poisoned through sinne, that the fierce wrathful quality, as well as the good, reigneth in him, and is now half dead, and in his grosse ignorance can no more know God his Creator, nor Nature and its operation; yet hath Nature done its best endeavour from the beginning till now, to which God hath given his Holy Ghost, so that it hath at all times generated wise, holy and understanding men, which did learn to know Nature and their Creator, who alwayes in their Writings and Teachings have been *a Light to the World*, whereby God

God hath raised his Church on Earth, to his eternal praise. Against which the Devil hath raged, and spoiled many a noble Twigg, through the wrathfull fierceness in Nature, whose Prince and God he is.

17. For Nature hath many times prepared and fitted a learned judicious man with good gifts, and then the Devil hath done his utmost to seduce that man, and bring him into *carnal pleasures*, to pride, to a desire to be rich, and to be in authority and power. Thereby the Devil hath ruled in him, and the fierce wrathfull *Quality* hath overcome the good; his Understanding, his Knowledge and Wisdome hath been turn'd into *Heresie* and *Errorr*, who hath made a mock of the Truth, and been the Author of great Errorrs on earth, and a good Leader of the Devils Host.

18. For the bad quality in Nature hath wrestled, and doth still wrestle with the good, ever since the beginning, and hath elevated it self, and spoiled many a noble fruit even in the mothers *womb*, as it plainly appeareth; first by *Cain* and *Abel*, which came from one womb. *Cain* was from his mothers womb a despiser of God, and proud; but *Abel*, on the contrary, was an humble man, and one that feared God.

19. The same is seen also in the three sons of *Noah*; as also by *Abraham's* sons *Isaac* and *Ismael*, especially by *Isaac's* in *Esau* and *Jacob*, which struggled and wrestled even in the mothers womb: therefore said God, *Jacob have I loved, and Esau have I hated*, Gen. 25. 23 which is nothing else, but that both qualities in Nature have vehemently wrestled one with another.

20. For when God at that time moved in Nature, and would reveal himself unto the world through righteous *Abraham*, *Isaac*, and *Jacob*, and would raise a Church to himself on earth for his glory; then in Nature

ture Malice also moved, and its Prince *Lucifer*. Seeing there was good and bad in man, therefore both *Qualities* could reign in him, and therefore there was born at once in one womb an evill and a good Man.

21. Also it is clearly seen by the first world, as also by the second, even unto the end of our time, how the Heavenly and Hellish Kingdom in Nature hath alwayes wrestled one with another, and stood in great travel, even as a woman in the birth. This doth most clearly appear by *Adam* and *Eve*. For there grew up a tree in Paradise of both *Qualities* of good and bad, wherewith *Adam* and *Eve* were to be tempted, to try whether they would hold out in the good *Quality* in the Angelicall ~~nature~~ and form. For the Creator did forbid *Adam* and *Eve* to eat of the fruit: but the evill quality in Nature did wrestle with the good, and brought *Adam* and *Eve* into a lust and longing to eat of both. Thereupon they presently became of a beastial form and ~~nature~~, and did eat of good and bad, and must increase and live in a beastial manner, and so many a noble twigg begotten or born of them perished.

22. Afterward it is seen, how God did work in Nature, when the Holy Fathers in the first world were born: as *Abel*, *Seth*, *Enos*, *Kenan*, *Mahaleel*, *Jared*, *Henoeh*, *Methusalah*, *Lamech*, and *Holy Noah*. These made the Name of the Lord known to the world, and preached *Repentance*: for the Holy Ghost wrought in them.

23. On the contrary, the Hellish God also wrought against it, in Nature, and begot Mockers and Despisers, first *Cain* and his Posterity: and it was with the first world as with a young tree, which groweth, is green, blossometh fairly, but bringeth little good fruit, by reason of its wild Nature. So Nature in the first world brought forth but little good fruit, though it blossomed fair

fair in worldly knowledge and luxury or wantonesse, which could not apprehend the Holy Spirit, who wrought in Nature then, as well as now.

24. Therefore said God, *It repents me, that I have made man;* Gen. 6. 6. and he stirred up Nature so, that all flesh dyed, which lived on dry Land, excepting the root and stock, that remained in virtue: and so he hath hereby *Dung'd* the wild Tree, and manured it, that it should bear better fruit: But when the same sprung up again, it brought forth also good and bad fruit again; Among the Sons of Noah, there were found again Mockers and Despisers of God, and there hardly grew any good branch on the tree, which brought forth any holy and good fruit: the other branches were bearing also, and brought forth wild Heathens.

25. But when God saw, that man was thus dead in his Knowledge, He moved Nature again, and shewed unto man, how there was good and bad therein, that they should *avoid evill;* and *live unto the good;* and he caused fire to fall down out of Nature, and fired Sodom and Gomorah, for a terrible example to the world. But when the blindness of men grew predominant, and refused to be taught by the Spirit of God, he gave *Laws* and *Precepts* unto them, shewing how they should behave themselves, and confirmed them with *wonders* and *Signs*, lest the knowledge of the true God should be quite extinct. But for all this, the light did *not* manifest it self, for the darkness and wrathful fiercenes in Nature struggled against it, and the Prince thereof ruled powerfully.

26. But when the Tree of Nature came to its middle age, then it began to bear some *mild* and sweet fruit, to shew, that it would henceforth bear pleasant fruit: Then were born, the *Holy Prophets*, out of the sweet branch of the tree, which taught and preached
of.

of the light, which hereafter should overcome the wrathful fiercenes in Nature. And then there arose a light in Nature among the Heathens, so that they knew Nature, & her operation, although this was *only a light* in the *wild Nature*, and was not yet the *holy light*.

27. For the wild Nature was not yet overcome, and light and darkness wrestled so long one with another, till the Sun arose, & forced this tree with its heat, so that it did bear pleasant sweet fruit : that is, till there came the Prince of Light out of the heart of God, and became *Man* in Nature, and wrestled in his humane body in the power of the Divine light in the wild Nature. That same Prince and *Royal twigg* grew up in Nature, and became a tree in Nature, and spread its branches abroad from the East to the West, and encompassed the whole Nature, and wrestled and fought with the fierce wrath which was in Nature, and with the Prince thereof, till he overcame and triumphed as a King in Nature, and took the *Prince of wrath* or *fiercenesse*, *Captive* in his own house, *Psal. 68.*

28. This being done, there grew out of the Royal Tree, which was grown in Nature many thousand *Legions* of precious sweet twigs, all which had the scent and taste of that precious Tree. Though there fell upon them, rain, snow, hayl and tempestuous storms, so that many a twigg was torn and beaten off from the tree, yet still others grew in their places. For the Wrath or fiercenesse in Nature, and the Prince thereof, raised great *tempests*, with hayl, thundring, lightning and rain, so that many glorious twiggs were torn from the sweet and good Tree.

29. But these twiggs were of such a pleasant sweet and curious taste, that no humane nor Angelical tongue is able to expresse it : for there was great power and vertue

verte in them, they were good to heal the wild Heathens. Whatever Heathen did eat of the twigg of this tree, he was delivered from his wild nature, in which he was born, and became a sweet tree in this pretious Tree, and sprung up in that tree, and did bear pretious fruit, like the Royal tree. Therefore many Heathens resorted to the pretious tree, where the pretious twiggs lay, which the Prince of darknesse by his storms and tempestuous winds had torn off; and whatever Heathen did smell to the twigg so torn off, he was healed of his wild wrath or fiercenesse, which he had brought from his Mother into the world.

30. But when the Prince of darknesse did see, that the Heathens strove and contended about these twiggs, and not about the Tree, therein he found great losse and dammage, and then he ceased with his storms toward the East and South, and placed a Merchant under the tree, who gathered up the twiggs, which were fallen from the pretious tree: and then when the Heathens came, and enquired after the good and vertuous twigs, then the Merchant presented and offered them, for money, to make gain of the pretious Tree. For, this, the Prince of wrath or fiercenes required at the hands of his Merchant, because the tree was grown upon his ground and land, and spoyled his soyl.

31. And so when the Heathens did see, that the fruit of the pretious tree was put to sale, they flock'd to the Merchant, and bought of the fruit of the tree, and they came also from forraign Islands to buy, even from the Ends of the world. Now when the Merchant saw, that his Wares were in request and esteem, he plotted, how he might gather a great treasure to his Master; and so sent Factors abroad, every where, to offer his Wares to sell, praising them highly: but he sophisticated the wares,

wares, and sold other fruit instead of the good, which were not grown on the good Tree ; this he did to encrease his Masters treasure.

32. But the Heathens and all the Islands and Nations, which dwelt on the earth, were all grown on the *wild tree*, which was good and bad; and therefore were half blind, and did not discern the good tree, (which however did spread its branches from the East to the West,) else they would *not* have bought of the *false wares*.

33. But because they knew not the pretious Tree, which spread its branches over them all ; *all of them ran after, and to, the Factors,* and bought of them mix'd false wares instead of good ; and supposed they served for health : but because *all of them did long after the good tree,* which however moved over them all, many of them were healed, because of their great desire they had to the Tree. For the fragrancy of the tree, which moved over them, healed them of their wrath or fiercenesse and *wild nature*, and not, the falsewares, of the Factors : this continued a long time.

34. Now when the Prince in the darkness, who is the Source of wrath or fiercenes, malice and perdition, perceived, that men were healed of their poison and wild nature by the fragrancy of the pretious Tree, he was enraged, and planted a wild tree toward the North, which sprung up and grew in the fiercenesse or wrath of Nature, and made proclamation, saying : *This is the Tree of Life, he that eateth of it, shall be healed and live eternally.*

35. For in that place, where the wild tree grew, was a wild place, and the people there had the true light of God from the beginning even unto that time, and to this day, though unknown : and the tree grew

on

on the Mount Hagar in the house of Ismael the mocker. But when Proclamation was made of the tree, Behold this is the tree of life ! then the wild people flocked unto the tree, which were not born of God, but of the wild Nature, and loved the wild tree, and did eat of its fruit.

36. And the tree grew to a mighty bignesse, by the sap of wrath or fiercenesse in Nature, and spread abroad its branches, from the North to the East and West : but the tree had its source and Root from the wild Nature, which was good and bad, and as the tree was, so were its fruits. But though the men of this place were grown out of the wild Nature, yet the tree grew over them all, and grew so huge, that it reach't with its branches even unto the Esteemed pretious Land or Country under the Holy Tree.

37. But the cause, that the wild tree grew to such a huge bignesse, was, because the Nations under the good Tree ran all after the Factors, which sold the false Wares, and did eat of the false fruits, which were good and bad, and supposed they were healed thereby, and meddled not with the holy good effectuall Tree.

38. In the mean while they grew more blind, weak and faint, and were disabled to suppress the growing of the wild tree toward the North : for they were too weak and faint, and they saw well enough, that the tree was wild and naught, but they wanted strength, and could not suppress the growing of the tree.

39. Yet if they had not run after the false Wares those Factors sold, and had not eaten of the false fruits, but rather eaten of the pretious tree, then they might have gotten strength to oppose the wild tree. But because they ran a whoring after the wild Nature in

Humane conceits and opinions, in the lusts of their hearts, in a hypocritical way, therefore the wild Nature did predominate over them, and the wild tree grew high and large over them, and spoiled them with its wild ranknesse.

40. For, the Prince of Wrath or fiercenes, in Nature, gave his power to the tree, to spoil men, which did eat of the wild fruits of the Factors: Because they forsook the Tree of life, and sought after their own fancies, as Mother Eve did in Paradise, therefore their own innate quality predominated in them, *and brought them into strong delusions*, as St. Paul saith, 2 Thes. 2.11. And the Prince of Wrath or fiercenesse, did raise warrs and tempests from the wild tree toward the North against the people and Nations, which were *not* born of the wild tree, and the tempest which came from the wild tree overthrew them in their weaknesse and faintnesse.

41. And the Merchant under the good Tree dissembled with the Nations of the South and West, and toward the North, and commended his Wares hugely; and deceived cunningly the simple ones; and those that were witty, he made them his Factors, that they also might have their *livelihood* or livings out of it, and he brought it so far, that no body did see or know the holy tree any more, and so he got all the Land to himself, and then made Proclamation, 2 Thess. 2. "I am the stock of the good tree, and stand on the root of the good tree, and am ingrafted into the Tree of Life, buy my Wares which I sell: and then you shall be healed of your wild birth, and live for ever."

42. I am grown out of the root of the good Tree, and the fruit of the holy tree is in my power, and I sit on the Throne of the divine power, I have power in heaven

ven and on earth, *Come unto me, and buy for money, the fruit of life.*

In 43. Whereupon all Nations flocked unto him, and did buy and eat, even till they fainted: all the Kings of the South, West, and toward the North did eat the fruits of the *Factor*, and lived under a great faintnesse; for the wild tree of the North grew more and more over them, and made *waste* of them a long time. And there was a miserable time upon earth, such as never was, since the world stood, but men thought that time to be *good*; so terribly the Merchant under the good tree, had blinded them.

44. But in the *Evening* God in his mercy took *pity* on mans misery and blindnesse, and stirr'd up the good tree again, even that glorious *Divine Tree*, which did bear the fruit of life; then there grew a twigg *nigh* unto the root, out of that pretious tree, and was green; and to it was given the *sap* and spirit of the tree, and it spoke with the tongue of Man, and shewed to every one the pretious tree, and its voice was heard in many Countreys.

45. And then men resorted thither to see, and to hear what the matter was, and there was shewed unto them the pretious and vigorous *Tree of Life*, of which men had eaten at the beginning, and were *delivered* of their wild nature, and they were mightily rejoiced, and did eat of the *Tree of life* with great joy, and refreshing; and so got new strength from the *Tree of life*, and sung a new song concerning the *true real Tree of Life*, and so were delivered from their wild birth, and then hated the Merchant and his Factors, as also their false Wares;

46. But all those came, which did Hunger and thirst after the *Tree of life*, and those that sate in the *Dust*, and they did eat of the *holy Tree*, and were healed of their *impure*

impure birth and wrath or fierceness of Nature, in which they lived, and so were ingrafted into the Tree of life. But onely the Factors of the Merchant, and his and their Dissemblers, and those that made their gains with false wares, and had gathered Treasure together, came not, for they were drown'd and quite dead in the gain of the Merchants whoredom, and lived in the wild nature, and so their anguish and shame, which was discovered, kept them back, because they went a whoring so long with the Merchant, and seduced the soules of men, notwithstanding they gloried, that they were ingrafted into the tree of life, and lived in sanctity by a divine power, and set to sale the fruit of life.

47. Now because their shame, deceit, covetousness, knavery and wickednesse was discovered, they waxed dumb, and stayed behind, they were ashamed, and repented of their abominations and *Idolatry*, and so went with the hungry and thirsty to the Fountain of Eternal life ; and therefore they grew faint also in their thirst, and their plague riseth up from eternity to eternity, and they are gnawed in their conscience.

48. Now the Merchant seeing that the deceit of his false Wares was *discovered*, he grew very wroth, and despaired; and bent his Bow against the holy people, which would buy no more of his Wares, and so destroyed many of the holy people, and blasphemed the *Green-twigg, which was grown up out of the Tree of life.* But the Great Prince *MICHAEL* which standeth before God, came and fought for the Holy people, and overcame.

= 49. But the prince of darkness perceiving, that his Merchant had a Fall, and that his deceit was discovered, he raised a tempest from the North out of the wild Tree against the holy people, and the Merchant of the South

South made an assault upon them : then the Holy people grew hugely in their Blossom, even as it was in the beginning, when the holy and pretious tree grew, and that overcame the wrath or fiercenesse in Nature and its Prince ; thus it was at that time.

50. Now, when the noble and holy Tree was revealed to all Nations, so that they saw how it moved over them, and spread its fragrancy over all people, and that any one that pleased, might eat of it ; then the people grew weary of eating its fruit, which grew on the tree, and long'd to eat of the Root of the Tree; and the cunning and wise people sought after the Root, and contended about the same : so the strife was great about the root of the tree, insomuch, that they forgot to eat of the fruit of the sweet tree, by reason of the *controversie* about the root of the tree.

51. And now they minded neither the Root nor the Tree, but the prince of darknesse had another design, intending something else : when he saw, that they would eat no more of the good Tree, but contended about the Root, he perceived, that they were grown *very weak* and faint, and that the wild Nature predominated in them again.

52. And therefore he stirred them up to pride, so that every one supposed, he had the Root at hand, every one must look after him, and hearre him, and reverence him : Whereby they built their Palaces and great Houses, and served in secrecie their Idol *Mammon*, whereby the Lay people were troubled and caused to offend, and so lived in carnal pleasures, in the desire of the wild Nature, and served their belly in wantonnesse, confiding in the fruit of the tree, which moved over them all, though they fell into misery, that thereby they might be healed.

53. And

53. And in the mean while they served the prince of darknesse according to the impulse of the wild nature, and the pretious tree stood there onely for a May-game or mocking stock, and many lived like *wild beasts*, and did lead a wicked life, in Pride, Pomp, Stateliness and Lasciviousnesse, the rich consuming the labour and sweat of the poor, forcing them thereunto.

54. All evill actions were approved of, for Bribery: the *Lawes* issued forth out of the *evill in Nature*, and every one strove after *riches* and goods, after pride, pomp and stateliness, there was no deliverer for the poor; scolding, railing, cursing, and swearing were *not* disapproved nor held vicious, and so they defiled themselves in the wrathful or fierce *Quality*, even as a swine tumbleth in the dirt and Mire.

55. This did the Shepherds with the sheep, they retained no more but the bare *name* of the noble tree, its fruit, vertue and life was only a cover to their *Sins*. Thus the world lived at that time, saving a small remnant or number, which were generated in the midst among the Thorns in great *tribulation* and contempt, out of all Nations upon the Earth, from the East to the West.

56. There was no difference, they all lived upon the impulse of the wild nature in *faintnesse*, even unto a little number, which were delivered out of all Nations, as it was before the *Deluge*, and before the growing of the noble tree in Nature; and thus it was also at that time.

57. But why men in the end, did long so eagerly after the *Root* of the tree, is a *Mystery*, and hitherto it was concealed from the wise and prudent; neither will it rise up to the height, but in the Deep, in great simplicity.

58. As indeed the noble tree with its kernel and heart, hath *always* been concealed from the worldly wise: though they supposed they stood some at the root, and some at the very Top of the tree, yet this was no more then a shining Mist before their eyes.

59. But the noble tree from the beginning till now strove in Nature to its utmost, that it might be revealed to *all people Tongues and Languages*, against which the Devil in the wild nature raged, and fought like a fierce Lyon.

60. But the noble tree bore the more and the sweeter fruit, and revealed it self more and more against all the fury and madnesse of the Devill, even unto the end: and *then it was light*. *For there grew a green twigg at the Root of the noble Tree*, which gat the sap and life of the root, to which was given the *Spirit of the Tree*; so it encreased and multiplyed the noble tree in its glorious vertue and power, and nature also, in which it grew.

61. Now when this was done, then *both the Gates of Nature were opened*, the knowledge of the *two Qualities* of good and bad, and so the *Heavenly Jerusalem* was manifested, and the *Kingdom of Hell* also, to all men upon Earth. And the Light and voice was heard in the *four Winds*, and the false Merchant in the South was quite revealed, and his *own* hated him, and rooted him out from the whole earth.

62. This being done, the wild tree toward the North *withered*, and all people beheld the holy tree, even in *forraign Islands*, with admiration. And the Prince in the darknesse was revealed, and his Mysterieis were discovered, and his shame, ignominy and perdition, the men upon earth did *see and know*, for it was *Light*.

63. And this lasted but a little time, for men forsook that light, and lived in carnal pleasures to their own perdition: for as the gate of light had opened it self, so did also the gate of darknesse, and from them both went forth all manner of powers and Arts, that were therein.

64. For as men had lived from the beginning in the growth of the wild nature, and hunted only after earthly things; so in the end, things were not mended but rather worse.

65. In the middle of this time were raised many great stormy winds from the West toward the East and North: but from the North there went forth a great stream of water toward the holy tree, and in the midst of the stream it was light, and so the wild tree toward the North withered.

66. And then the Prince in the darknesse was enraged in the great motion of Nature. For the *Holy Tree* moved in Nature, as one that would by and by be elevated, and kindled; in the glorification of the holy Divine Majestie, and cast the wrath or fiercenesse from it, which had so long stood against it, and had wrestled with it.

67. In like manner, the tree of darknesse wrath, fiercenesse and perdition, moved furiously, as one that would be kindled by and by, and therein the Prince with his *Legions* went forth to spoyl the noble fruit of the good tree.

68. And it stood horribly in Nature in the fierce quality, in that quality, wherein the prince of darknesse dwelt, to speak after the manner of men; even as when men see terrible weather coming on, which maketh a horrible appearance with lightening and tempestuous winds, at which men stand amazed.

69. On the other side in the good quality, in which the *holy tree of life* stood, all was pleasant sweet and delightful; like an heavenly joyfulness. These two moved furiously one against another, till the whole nature was kindled of both qualities in one moment.

70. And the tree of life was kindled in its own quality, by the fire of the *Holy Ghost*, and its quality burnt in the fire of heavenly joyfulness, in an unsearchable light and glory.

71. All *voyses*, of the heavenly joyfulness qualified mixed or harmonized in this fire, which have been from eternitie in the good qualitie; and the Light of the holy Trinity shined into the tree of life, and replenished or filled the whole quality, in which it stood.

72. And the tree of the fierce quality which is the other part in Nature, was kindled also and burnt in the fire of *Gods wrath* in a hellish flame, and the fierce source rose up into eternity, and the Prince of darkness with his Legions did abide in the fierce wrathfull quality, as in his own Kingdom.

73. In this fire were consumed, the *Earth, Starres and Elements*, for all were on fire at once, each in the fire of its own quality, and all was separable. For the Ancient of Dayes moved himself in it, wherein every power and all the Creatures, and whatsoever can be named; even the powers of Heaven, of the Stars and of the Elements, became thin again, and fashioned according to that form, which they were in from the beginning of the Creation.

74. Only the *two qualities*, good and bad, which have been in Nature one in another, were separated, and the bad one, was given to the prince of malice and wrath or fiercenesse for an eternal habitation; and that

is called *Hell*, or a *Rejection*, which in eternity, no more apprehends or toucheth the good quality ; but is an oblivion of all good, and that unto its eternity.

75. In the other quality stood the Tree of eternal Life, and its source and off-spring descended from the holy *Trinity*, and the Holy Ghost did shine into the same. And all men came forth which descended from the loynes of *Adam*, who was the first man, Each in its virtue, and in that quality, in which each did grow on earth.

76. Those that on earth had eaten of the good ^{tree} *JESUS CHRIST*, in them did dwell the Mercy of God unto eternal joy ; they had in them the power of the good quality, they were received into the good and holy quality, and they sung the Song of their *Bridegroom*, each in his voyce according to his own Holinesse.

77. But those that were born in the *Light of Nature*, and of the Holy Ghost, and on earth never fully knew the Tree of Life, but were grown in its power, which overshadowed all men upon earth, as very many Nations, Heathens and Babes, which were also received into the same power wherein they were grown, and wherewith their spirit was cloathed, and they sung the song according to their power and measure in the noble tree of eternal life, for every one was glorified according to his power virtue measure and proportion.

78. And the Holy Nature Generated joyfull heavenly fruit, even as on earth it had generated fruit in both the Qualities, which were both good and bad, so now it did generate heavenly fulnesse of Joy.

79. And those men, that were now like Angels did each eat the fruit of his *Quality*, and they sung the song

of God, and the song of the Tree of eternal life.

80. And that was in the Father as a holy Sceane, a triumphing joy ; for to that end all things at the beginning were made out of the Father, and now they abide so to all eternity.

81. But those that were grown on earth in the power of the tree of wrath, that is, which the fierce quality had overcome, and were withered in the wickednesse of their spirit, in their *Sins*, all those came forth also each in his power or faculty, and were received into the Kingdom of Darknesse, and each was indued in that power, in which he was grown up, and their King is call'd Lucifer, viz. one expell'd or driven forth from the Light.

82. And the hellish quality brought forth fruit also, as it had done upon earth, onely the good was severed or parted from it, and therefore it brought forth fruit now in its own quality. And these Men also, which were now like the spirits, did each eat the fruit of his quality, and so did the Devils also.

83. For as there is a difference in men upon earth in their qualities, and all are not of one Quality Condition or Disposition, even so among the rejected reprobate spirits, and so in the heavenly pomp in Angels and Men, and that lasteth unto its eternity. *AMEN.*

84.

Courteous Reader, This is a short information concerning the two Qualities in Nature from the beginning to the end, how there arose from thence two Kingdoms, a heavenly and a hellish, and how they stirre in this time and strive one against another, and what the issue of it will be in the time to come.

Al África unido en la unión ad
ministrativa de la Unión Africana. Masa

The Contents of this Book, by way of Introduction.

To this Book I have given this Name, viz.

The Root or Mother of Philosophie, Astrologie, and Theologie.

And that you may know what this Book doth treat of,

Observe,

I.

- I. In the Philosophie, is treated concerning the Divine power,
- II. What God is;
- III. How in the Being of God, is created, ^{von} Nature, the Stars and the Elements.
- IV. From whence every thing hath its Original.
- V. How Heaven and Earth were created.
- VI. How Angels, Men, and Devils, were created.
- VII. How Heaven and Hell, and whatever is creaturely, were created, and what the Two Qualities are in Nature.

All out of a true ground in the knowledge of the Spirit, by the impulse and motion of God.

In Wittenberg

II.

2. In the Astrologie, is treated,

I. Of the powers of Nature, of the Stars, and of the Elements.

II. How all Creatures proceeded from thence.

III. How the same do impell and rule all.

IV. And work in all, and how good and bad is wrought by them in Men and Beasts.

V. whence it cometh, that Good and Bad is, and reigneth in this world.

VI. Also how the Kingdom of Heaven and of Hell consisteth therein.

3. My purpose is not to describe the course, place and Name of all Stars, and what their Annual Conjunction, Opposition, Quadrat, is, or the like; what they yearly and hourly operate, which by a long processe of time hath been observed, by the wise, skilful and Expert Men, who were rich and large in spirit, by their diligent contemplation, observation, deep sense, Calculation and Computation.

4. Neither have I studied or learned the same, and I leave that to the Learned to discourse of: but my intention is to write according to the Spirit and sense; and not according to Speculation.

Anschauen

III.

5. In the Theologie is handled.

I. Of the Kingdom of Christ, of what condition the same is.

II. How it is set in opposition to the Kingdom of Hell.

III. How

- III. How in Nature it fighteth and striveth against the Kingdom of Hell.
- III. How men through Faith and Spirit are able to overcome the Kingdom of Hell, and triumph in Divine power, and obtain eternal salvation, and all this as a victory in the Battel.
- V. Also how Man through the operation or working in the hellish quality, casts himself into perdition.
- VI. And what the issue of both will be at last.

6.

The Supream Title is,

A V R O R A.

That is,

The Dawning of the Day in the East:

or

Morning-Rednesse in the Rising

of the

S V N.

And is a secret Mystery concealed from the wise and prudent of this world, which themselves shall shortly be sensible of: but to those, which read this book in singleness of heart, with a desire after the holy Spirit, who

place their hope *onely* in God, it will not be a hidden secret, but a manifest knowledge.

7. I will not explain this Title, but commit it to the judgment of the *impartial* Reader, who wrestleth in the good quality of this world.

8. Now if Mr. Critick, which qualifieth or worketh with his wit in the fierce quality, gets *this book* into his hand, he will oppose it, as there is alwayes stirring and Opposition between the Kingdom of Heaven and the Kingdom of Hell.

I. First he will say, that I ascend *too high*, into the Deity, which is not a meet thing for me to do.

II. Then Secondly, he will say, that I boast of the Holy Spirit: I had more need to live accordingly, and make demonstration of it by wondrous Works or Miracles.

III. Thirdly he will say; that I am not learned enough.

IV. Fourthly he will say; that I do it in a vain-glorious way.

V. Fifthly he will be much offended at the *simplicity* of the Author: as it is usual in the world, to gaze onely upon *high* things, and *simplicity* is a scandal and offence unto it.

9.

To these partial worldly Criticks, I set in opposition the *Patriarchs* of the first world, which were mean despised Men, against whom the world and the Devil raged as in the time of *Henoch*; when the holy Fathers preached powerfully of the name of the Lord, they did not ascend with their Bodies into Heaven, and yet beheld all with their *Eyes*, Only the Holy Ghost revealed himself in their *Spirits*.

10. After-

10. Afterward it is seen in the next world among the holy Patriarchs and Prophets, all which were mean simple Men, and some of them were *Herds-men*.

11. Also when the *MESSIAS CHRIST* the Champion in the Battle in Nature, assumed the humanity, though hee was the King and Prince of Men, yet he kept himselfe in this world in a low estate and condition: and was a *Stranger* to the world. And all his *Apostles* were poor despiled Fisher-men.

12. Nay Christ himselfe returneth *thanks to his heavenly Father*, that he hath concealed it from the worldly wise men, and revealed the same to Babes. *Math. 11.*

13. Besides it is seen, how they also were *poor Sinners*, having both the impulses of good and of bad, in Nature. And yet they reproved and preached against the Sinnen of the world, yea against their own Sins, which they did by the impulse of the holy Spirit, and not in vain glory.

14. Neither had they any Ability from their own strength and power, to teach of Gods Mysteries in that kind, but all was by the impulse of God.

15. So I can say nothing of my self neither, nor boast or write of any thing, save this, that I am a *simple man*, and besides a *poore sinner*, and have need to pray daily; *Lord, forgive us our sins*, and say with the Apostle: *O Lord, thou hast redeemed us with thy Blood.*

16. Neither did I ascend into heaven, and behold all the works and creatures of God; but the same heaven is *revealed* in my spirit, so that I know in the spirit the works and creatures of God.

17. And besides, the will to that, is not my natural will, but it is the *impulse* of the Spirit: and I have endured many an assault of the Devil for it.

18. But the spirit of man is descended not only
E 2 from

from the Stars and Elements, but there is hid therein, a spark of the light and power of God.

19. It is not an empty Word, which is set down in *Genesis*, the i. ch. v. 27. *God created man in his own Image, in the Image of God created hee him.* ~~for~~ it hath this fence and meaning *viz.* that he is created out of the whole Being of the Deitie.

20. The Body is from the Elements, therefore it must have Elemental food.

21. The Soule hath its Original, not only from the Body, though it be in the Body, and hath its first beginning in the Body; yet it hath its source also from without in it, by and from the Ayr, and so the Holy Ghost ruleth in it, in that maner, as he replenisheth and filleth all things, and as all things are in God, and so God himself is all.

22. Seeing then the Holy Spirit in the Soule is creaturely, *viz.* the proprietie or Portion of the Soul; therefore it searcheth even into the *Deitie*, and also into *Nature*, for it hath its Source and descent from the Being of the whole Deitie.

23. When it is kindled or enlightened by the Holy Ghost: then it beholdeth what God its Father doth, as a son beholdeth what his Father doth at home in his house.

24. It is a *Member* or child in the house of the heavenly Father.

25. And as the Eye of man seeth even unto the Stars, from whence it hath a finite original and beginning: So the soul also seeth even into the Divine Being, wherein it liveth.

26. But the Soul having its source also out of Nature, and that in Nature there is good and bad; also, in that man hath cast himself, through Sin, into the fiercenesse or wrath of Nature, so that the soul is daily and hourly

hourly defiled with Sins, therefore it knoweth but in part.

27. For the wrath or fiercenesse in Nature reigneth now also in the soul. But the Holy Ghost doth not go into the wrath or fiercenesse, but reigneth in the source of the soul which is in the light of God, and fighteth against the wrath or fiercenesse in the Soul.

28. And therefore the soul cannot attain unto any perfect knowledge in this life, till at the end, when light and darknesse are separated, and wrath or fiercenesse, is, with the Body, consumed in the Earth, and then the soul seeth clearly and perfectly in God its Father.

29. But when the soul is kindled or enlightened by the Holy Ghost, then it triumpheth in the Body; like a huge fire, which maketh the heart and reins tremble for Joy.

30. But there is not presently a great and deep knowledge in God its Father, but its love towards God its Father, triumpheth thus in the fire of the Holy Spirit.

31. But the knowledge of God is sown in the fire of the Holy Ghost, and at first is as small as a Grain of Mustard seed, as Christ makes the comparison, Matth. 13. afterward it groweth large, like a tree, and spreadeth itself abroad in God its Creator.

32. Just as a Drop of water in the Ocean cannot avail much; but if a great River runneth into it, that maketh a greater commotion.

33. But the time past, present, and to come, as also depth and heighth, near and afar off, is all one in God, one comprehensibility.

34. And the holy Soul of man seeth the same also; But in this world in part only: it happeneth some times, that it seeth nothing at all: for the Devil doth assault it furiously

furiouſly in the fierce wrathful ſource which is in the ſoul, and oftentimes covereth the noble Muſtard ſeed, and therefore Man muſt alwayes be in fight and war.

35. In this manner, and in this knowledge of the Spirit, I will write in this book, concerning God our Father, in whom are all things, and who himſelf is all: And will handle, how all is become *diſtinct* and creaturely, and how all driveth and moveth in the *whole* tree of life.

36. Here you ſhall ſee the ¹² true ground of the Deity; 2° how all was *One Being* before the Time of the world; 3° how the *holy Angels* were created alſo; and out of what: 4° Also how the terrible Fall of *Lucifer* together with his *Legions* hapned: 5° How Heaven, Earth, Stars, and the Elements, were made: 6° how metals, ſtones and other creatures in the earth are generated; 7° How the birth of life is, and the corporeity of all things; 8° Also what the true *heaven* is, in which God and his Saints do dwell: 9° And what the *wrath* of God is, and the *Hellish* fire. 10° And how all is become kindled and enflamed.

In brief,

How, and what, the Being of all Beings is.

37.

The *First Seven Chapters* treat
very plainly and comprehenſi-
bly of the Being of God and of
Angels,

Angels, by *similitudes*, ^{mit} that the Reader may from one step to the other at last come to the *deep sense* and true ground. ^{rochtem} I. v. 1. f. 1.

38. In the *Eighth Chapter*, beginneth the depth in the Divine Being, and so on, the further, the deeper.

39. One thing is often repeated, and still more deeply described, for the Readers sake, and by reason of my slow and dull apprehension. ^{Series} ^{Begrifflichkeit}

40. That which you do not find sufficiently explained in *this book*, you will find more clearly in the *second* and [†] *third*.

41. For corruption is the cause, why we know but in part, and have not perfect knowledge at once.

* Of the
Three
Principles...
† Of the
Threefold
Life of
Man...

42. Yet

32 *The Contents of this Book.*

42. Yet this Book is the *WONDER* of the *World*, which the holy Soul will understand well enough. Thus I commit the Reader into the meek and *holy Love* of God.

The

The First Chapter.

Of Searching out the Divine
Being in Nature, of both the
Qualities; the Good
and the Evil.

i.

THough Flesh and Blood
cannot conceive or apprehend the Being of God, but the
Spirit only when enlightened
and kindled from God:

2. Yet if a man will speak of
God, and say: What GOD is,
Then,

I. A man must diligently
consider the Powers in
Nature.

II. Also the whole Creation,
Heaven and Earth.

F

III. The

III. The Stars, the Elements, and the Creatures, which are proceeded from them. As also the holy Angels, Devils, and Men; more- over, Heaven and Hell.

Of the Two Qualities in One.

3.

In this Consideration are found, *Two Qualities*, a *Good* one and an *Evil* one, which are in one another as *One* thing, in this world, in all Powers, in the Stars and the Elements, as also in all the Creatures: and no Creature in the Flesh, in the Natural Life, can subsist, unlesse it hath the *Two Qualities*.

*What a * QVALITY is.*

* The *Understanding* of the Thing here called **QVALITY**, is the foundation of that whole Revelation of *Jacob Behme's*: and of all *Mysteries*; of which his Writings are only a description. For all along, the seven Qualities are called sometime Seven Sources, Seven Species, Kinds, Manners, Circumstances, Conditions, Powers, Operations, or Faculties, of a Thing: Also, the Qualifying or Fountain Spirits, which give, model, Image, or frame, the Power, Virtue, Colour, Taste, figure, shape, Constitution, Substance, Essence, & distinct Beeing, of All Things; which ever were, are, shall be, or can be; in, from, and to, ALL Eternity; in God, and all Creatures; in Heaven, in Hell, or in this World: Also, the Forms or Properties, of Nature which is the *Salitter* or Power, of God; And so, they are, the seven Spirits of God: as in the Revelations of *John*, Chap. 1. 4. Ch. 3. 1. Ch. 4. 5. Ch. 5. 6. ° Sound, Smell,

4.

Now here a man must consider, What the word **QVALITY** meaneth, or is.

A Quality is the Mobility boylng, springing, and driving of a thing.

Of

Of Heat.

5. As, for Example, *Heat*, which burneth, consumeth and driveth forth all, whatsoever cometh into it which is not of the same property: and again it enlightneth and warmeth all cold, wet, and dark things, it compacteth and hardneth soft things.

Of Light and Fiercenesse.

It containeth likewise two other kinds in it, namely, 1° Light, and 2° Fiercenesse: of which take notice in this manner. The light or the heart of the heat is in it self a pleasant joyfull Glance or Lustre, a power of life, an inlightening and glance of a thing which is afar off, and is a piece or source of the heavenly Kingdom of Joy.

7. For it maketh all things in this world living and moving; all flesh, trees, leaves, and grasse, grow in this world in the power of the light and have their life therein, viz. in the Good.

8. Again it containeth, also a fiercenesse or wrath which burneth, consumeth, and spoileth: this wrath or fiercenesse springeth, driveth, and elevateth it self in the Light, and maketh the light moveable.

9. It wrestleth and fighteth together in its two-fold source, as one thing: It is also one thing, but it hath a double source: The light subsisteth in God without heat, but it doth not subsist so in Nature.

10. For all Qualities in nature are one in another as one Qualitie, in that maner, as God is all: and

as all things descend and come forth from him : For God is the *Heart* or fountain of Nature, from him cometh all.

11. Now the *Heat* reigneth and predominateth in all powers in Nature, and warmeth all, and is *one* source or spring in *all*; for if it were not so, the water would be too cold: and the Earth would be congealed, and there would be no Ayr.

12. The Heat is predominant in all, in trees, herbs and grasse, and maketh the water moveable, so that, through the waters Springing out of the earth, there groweth herbs and grasse, and it is therefore called a Quality, because it operateth moveth and boyleth in all, and elevateth all.

13. But the *Light* in the *Heat* giveth power to all qualities, so that all groweth *pleasant* and joyful. *Heat* without *Light* availeth not the other qualities, but is a *perdition* to the Good, an evil source or Spring: for all is spoiled in the fiercenesse or wrath of the *Heat*. Thus the light in the heat is a quick Spring or living fountain; into which the Holy Ghost entreth, but not into the fiercenesse or wrath.

14. Yet the heat maketh the light moveable, so that it springeth and driveth forth, as is seen in winter; when the Light of the Sun is likewise upon the earth, but the hot Rayes of the Sun cannot reach into the earth, and that is the reason why no fruit groweth.

Of the qualification of the Cold Quality.

15:

Cold is a Quality also, as well as Heat, it qualifieth or operateth in all creatures, whatsoever come forth, in Nature, and in all whatsoever doth move therein, in Men, Beasts, Fowles, Fishes, Worms, Leaves, and Grasse.

16. And Heat is set in opposition unto it, and qualifieth therein as if it were one and the same thing, but it opposeth the fiercenesse or rage of the Heat, and allayeth the Heat.

17. It containeth also two sorts or Species in it, which is to be Observed, viz. It mitigateth the heat, and maketh all things pleasant, and is in all creatures, a quality of life; for no creature can subsist without cold, for it is a springing driving Mobility in every thing.

18. The other kind or Species is Fiercenesse: for where it getteth power, it suppresseth all, and spoileth all, even as the Heat doth; no life can subsist in it, if the Heat did not hinder that. The fiercenesse of Cold is a destruction to every life, and the house of Death, even as the Hot fiercenesse also is.

Of the qualification of the Ayr and the Water.

19.

Ayr hath its original from Heat and Cold; for Heat

Heat and Cold work powerfully, and replenish all, whereby is caused a lively and stirring motion ; but when cold allayeth or mitigateth the Heat, then both their qualities are rarified and made thin ; and the Bitter quality drawes them together, so that they become Dewey.

20. But the Ayr hath its original and greatest motion from Heat, and the water hath it from cold.

21. Now these Two Qualities wrestle continually one with another, the Heat consumeth the water, and the Cold confidenceth or crowdeth the Ayr. Now ayr is a cause and the spirit of every life and motion in the world, be it in flesh, or in any of the vegetables ; all whatever is, hath its life from the Ayr, and nothing can subsist without ayr, whatsoever moveth and is in this world.

22. Water also Springeth in every living and moving creature in this World ; in the water consisteth the Body of every thing, as the Spilit consisteth in the Ayr : be it * in animals, or vegetables.

* or in Flesh: 23. And these two are caused by heat and cold, and qualify or mix and operate together as one thing.

24. Now in these two qualitis two other Species or kinds are to be observ'd, viz. a living and a dead operation. The Ayr is a living quality, if it be temperate or moderate in a thing, and the Holy Ghost reigneth in the Calmlesse or Meeknesse of the Ayr, and all the creatures rejoice therein.

25. But there is a fiercenes or wrath also in it, so that it killeth & destroyeth by its terrible disturbance. But the qualification taketh its original from the fierce disturbance or elevation, so that it moveth and driveth in every creatnre, from whencee life hath its originals and

and doth exist: and therefore both of them must be in this life.

26. The Water also hath a fierce deadly Spring, for it killeth & consumeth: and so, all things that have a life and Being, must Rot and perish in the water.

27. Thus is the Heat and the Cold a cause and original of the Water and of the Ayr, in which every thing asteth and standeth, every life and mobility standeth therein. Of which I shall write plainly, Concerning the Creation of the Stars.

Of the Influences of the other Qualities in the Three Elements, Fire, Ayr, and Water.

Of the Bitter Quality.

28.

The Bitter quality is the heart in every life: for, as it draweth together the Water in the Ayr, and also dissipateth the same, so that it becometh separable; so also in other Creatures, as in vegetables of the Earth. For Leaves and Grasse have their green colour from the Bitter quality.

29. Now if the Bitter quality dwelleth meekly and Gently in any Creature, then it is the Heart or joy therein: for it dissipateth all other Evil Influences, and is the beginning or cause of joy or of Laughing.

30. For, being moved, it causeth the Creature to tremble and be joyful, and raiseth it up in its whole Body: for it is as it were a glimpse or Ray of the heavenly joyfulness, an elevation of the spirit, a spirit and power or vertue in all vegetables of the Earth, and a mother of the life.

31. The Holy Ghost springeth moveth and driveth vehemently.

vehemently in this quality, for it is a part of the heavenly joyfulness, as I shall demonstrate afterward.

32. But it hath also in it another Species or kind, namely, the fiercenesse or wrath, which is the very House of Death, a Corruption of all Good, a perdition and destruction of the Life in the Flesh.

33. For if it be elevated too much in any creature and be inflamed in the Heat, then Flesh and Spirit separateth, and the Creature loseth its Life and must Die: for it moveth and kindleth the Element of Fire; for in the great Heat and Bitternesse no Flesh can subsist.

Of the Sweet Quality.

34.

The Sweet Quality is set opposite to the Bitter, and is a gracious amiable blessed and pleasant quality, a refreshing of the Life, an allaying of the Fiercenesse, it maketh all pleasant and friendly in every Creature, it maketh the Vegetables of the Earth fragrant and of good taste, affording fair, yellow, white and ruddy Colours.

35. It is a glimpse and source of meeknesse, a pleasant Habitation of heavenly joyfulness, a House or Mansion of the Holy Ghost, a qualification of Love and Mercy, a joy of the Life.

36. But on the other side, it hath also a fierce or wrathful source, a source of Death & Corruption: For if it be kindled in the Bitter Quality in the Element of Water, then it breedeth diseases, and the botchey Plague or Pestilence, and corruption of the Flesh.

37. But if it be kindled in the Heat and Bitternesse, then it infecteth the Element of Ayr, whereby is engendred a suddain spreading Plague, and suddain Death.

Of

Of the Soure Quality.

38.

The Soure Quality is set opposite to the Bitter and Sweet, and is a good temper to all, a refreshing and cooling when the bitter and sweet qualities are elevated too much; it is a longing delight in the Taste, a pleasure of life, a stirring Boyling flowing joy in every thing; a desire longing and lust of joyfulness, a still Joy or habitation of the Spirit: thus it is a temperature to all living and moving creatures.

39. It containeth also a source of evil and corruption: For if it be too much elevated, or stirreth too much in any thing, so that it be inflamed, then it engendreth ~~sadnesse~~, and Melancholy.

40. In the water it causeth a stinck, putridesse, and ranknesse, a forgetfulness of all good things, a melancholy or sadness of life, a House of Death, a Beginning of Sorrow, and an End of joy.

Of the Astringent or Saltish Quality.

41.

The Saltish quality is a good * Temperature in the * or Temper, bitter, sweet, and soure, making every thing pleasant; it opposeth the rising of the bitter Quality, as also of the sweet, and soure; lest they should be inflamed: it is a sharp quality, a delight in the taste, a source of life and joy.

42. It containeth also fiercenesse and corruption: Being inflamed in the fire, it engendreth a hard, tearing and stony nature, a fierce wrathful source;

G

source, a destruction of life, whereby the Stone or Gravel is engendred in the flesh; causing great pain and torment to the flesh.

43. But if it be inflamed in the water, then it engendreth in the flesh, scabs, sores, pox, leprosie, and is a mourning house of Death, a misery, and forgetting of all good things.

The Second Chapter.

An Introduction, shewing how men may come to apprehend The Divine, and Naturall, Beeing. And further, of the two Qualities.

All whatsoever hath been above mentioned is therefore called Quality, because it qualifieth operateth or frameth all in the Deepe above the earth, also upon the earth, and in the earth, in one another, as *ONE* thing, and yet hath severall distinct vertues and operations, and but one mother, from whence descend and Spring all things.

2. And all the creatures are made and descended from *these qualities*, and live therein as in their mother: and the earth and Stones descend or proceed from thence also; and all that groweth out of the earth, liveth and Springeth forth out of the vertue of these qualities; no rational man can deny it.

3. Now This two-fold Source, Good and Evil in every thing, is caused by the Stars: for as the Creatures in the Earth are in their Qualities, so also are the Stars.

4. For from the two-fold Fource, every thing hath its great Mobility, running, Springing, driving and growing. For meeknesse in nature is a Still Rest, but the fiercenesse in every power, maketh all things

things moveable, running, and Generative.

5. For the driving qualities cause a lust in all creatures unto evil and good, so that every thing is desirous one of the other, to copulate and encrease, decrease, grow, fair, perish, love, and hate.

6. In every Creature in this World is a *Good* and *Evil* will and source; in Men, Beasts, Fowles, Fishes, Wormes, and in all that which is upon the earth; in Gold, Silver, Copper, Tinn, Iron, Steel, Wood, Herbs, Leaves, and Grasle; As also in the earth, in stones, in the water, and all whatsoever can be thought upon.

7. There is nothing in Nature, wherein there is not Good and Evil: every thing moveth and liveth in this double impulse working or operation; be it what it will.

8. But the holy Angels and the fierce Wrathful Devils are here to be excepted, for these are severed apart: Each of these liveth, qualifieth and ruleth in his own peculiar quality.

9. The holy Angels live and qualifie in the *light* in the *good* quality wherein the Holy Ghost raigneth. But the Devils live and raign in the *fierce* wrathful quality, in the Quality of fiercenesse and wrath, destruction or perdition.

10. Yet both of these the good and the evil Angels were made out of the qualities of Nature, from whence all things existed, only they differ in their qualifying or Condition.

11. The Holy *Angels* live in the power of meeknesse, of the Light and joyfulness, and the *Devils* live in the power of the rising or elevating quality of fiercenesse, terror and Darknesse, and cannot comprehend the light; into which condition they precipitate.

pitated and cast themselves through their pride and elevating of themselves , as I shall shew afterward, when I shall write of the Creation.

12. But if thou wilt not believe, that in this world all descendeth or cometh from the Stars, I will demonstrate it to thee : if thou art not a Sot or Stock, but hast some little Reason and understanding left, therefore take notice of that which followeth.

13. First behold the *Sun*; It is the Heart or *King* of all Stars, and giveth *light* to all stars from the East to the West, it enlightneth and warmeth all, all liveth and groweth by its power ; besides, the joy of all creatures standeth in its power.

14. If that should be taken away or Extinct, then all would be dark and cold, neither would there grow any fruit, and neither man nor beast could propagate and increase , because their heat would be extinguisht, and their *Seed* would be cold and chilled.

Of the Quality of the Sun.

15.

If thou wilt be a Philosopher, and *Naturalist*, and search into *Gods Being in Nature*, and discern how all is come to passe, then pray to God for the holy Spirit, to enlighten thee with the same.

16. For in thy Flesh and Blood thou art not able to apprehend it, and though thou dost read it, yet it is but as a Fume or Mist before thine Eyes.

17. In the Holy Ghost alone, who is in God and also in the whole Nature out of which all things were made ; in him alone thou canst search into the whole Body or Corporeity of God, which is *Nature*, as also into the holy Trinity it self.

18. For

18. For the Holy Ghost goeth forth from the holy Trinity, and reigneth and ruleth in the *whole Body* or *Corpus* of God ; that is, in the whole Nature.

19. Even as the spirit of Man ruleth and reigneth in the whole body in all the Veins, and replenisheth the *whole Man* : even so the Holy Ghost replenisheth the whole Nature, and is the *Heart* of Nature, and reigneth in the good Qualities of every thing.

20. Now if thou hast that spirit in thee, so that it enlightneth, filleth and replenisheth thy spirit, then thou wilt understand what followeth in this writing.

21. But if not, then it will be with thee, as it was with the *wise* Heathens, who gazed and stared on the Creation, and would search and sift it out by their *own Reason*, and though with their fictions and conceits they came before Gods countenance or Face yet they were not able to see it ; but were stark *blind* in the knowledge of God.

22. And as the children of *Israel* in the Desart could not behold *Moses* his countenance, and therefore he must put a Vail before his face , when he drew near to the people.

23. The cause of it was, they neither understood nor knew the true God and his Will, who notwithstanding walked among them, and therefore that Vail was a sign and type of their blindness and mis-understanding.

24. As little as a peice of work can apprehend him that made it, so little also can *Man* apprehend and know God his creator, unless the Holy Ghost enlighten him ; which hapneth only to those, that rely not upon themselves, but set their *hope* will and desires,

desires, only upon God, and move in the Holy Ghost, and these are one Spirit with God.

25. Now if we consider rightly of the Sun and Starrs, with their *Corpus* or Body, operations and Qualities, then the very divine Being may be found therein, and that the vertues of the stars are Nature it self.

26. If the whole Wheel *Circumference* or Sphear of the stars be well considered, then it is soon found, that the same is the mother of all things: or the Nature out of which all things are come, and wherein all things stand and live, and whereby every thing moveth, all things are made of these powers, and therein they abide eternally.

27. And though, indeed *they shall be changed at the end of this Time*, when good and evil shall be separated; And so in like manner Angels and men, *in the power of Nature* out of which they had gotten their first beginning, shall subsist in God, eternally.

28. But here thou must elevate thy minde in the *Spirit*, and consider, how the *whole Nature* with all the powers, which are in Nature, also the widenesse, depth and height, also heaven, and earth, and all whatsoever is therein, and all that is above the heavens, is together, the *Body or Corporeity* of God; and the powers of the Starres are the fountain Veins, in the naturall body of God, *in this world*.

29. Thou must not conceive, that in the Body of the Stars, is the *tryumphing* Holy Trinity, God the Father, Sonne and Holy Ghost, in which there is no evil, but is the Light-holy eternal fountain of joy, which is undividable, and unchangeable, which no creature can sufficiently apprehend or expresse: which dwel-
eth

eth and is above the Body of the Stars in it self, whose depth no creature is able to measure or fathom.

30. But we must not so conceive, as if God were not at all in the *Corpus* or Body of the Stars, and in this world: for when we say; ***ALL***, or from ***Eternity to Eternity***, or *All in All* then we understand, the Entire *GOD*.

31.

Take *Man* for a Similitude or Example, who is made after the Image or Similitude of *God*, as it is written in *Moses*, Gen. 1. 27.

32. The Inward or hollownesse in the Body of *Man*, is and signifieth the Deep betwixt the Stars and the Earth.

33. The whole Body with all its parts, signifieth Heaven and Earth.

34. The *Flesh* signifieth the Earth, and is also from Earth.

35. The *Blood* signifieth the Water, and is from the Water.

36. The *Breath* signifieth the Ayr, and is also Ayr.

37. The *Wind-Pipe and Arteries*, wherein the Ayr qualifieth or operateth, signifieth the Deep betwixt the Stars and the Earth, wherein fire, ayr and water qualifie in an elementary manner, and so the warmth the Ayr, and water, qualifie also in the *Wind-Pipe and Arteries*, as they do in the Deep above the Earth.

38. The *Veins* signifie the powerfull flowings out from the Stars: and are also the powerful outgoings of the Stars: for the Stars with their powers reign in the Veins, and drive forth the Forme shape and condition in Men.

39. The *Entrails or Guts* signifie the operation of the

the Stars, or their consuming of all that which is proceeded from their power, for whatsoever *themselves* have made, that they consume again, and remain still in their vertue and power, and so the Guts also are the consuming of all that, which man Thrusteth and stuffeth into his *Guts*, even all whatsoever groweth from the power of the Stars.

40. *The Heart* in man Signifieth the Heat, or the Element of Fire, and it is also the Heat: for the Heat in the whole Body, hath its Original in the *Heart*.

41. *The wind-Pipe* and *Arteries*, signifie the Element of Aire, and the Aire ruleth also therein.

42. *The Liver* signifieth the Element of water, and it is also the water: for from the Liver cometh the Blood in the whole Body into all the Members. The Liver is the Mother of the Blood.

43. *The Lungs* Signify the Earth, and are also of the same Quality.

44. *The Feet* Signify near and afar off, for near and afar off, are all one in God: and so man by means of his Feet can come and go *near* and *far off*: let him be where he will, he is in Nature, neither near, nor *afar off*; for in God these are *one thing*.

45. *The Hands* signifie Gods Omnipotence: for as God in Nature can *change* all things, and make of them what he pleaseth: so man also can with his Hands *change* all that which is grown in Nature, and can make with his Hands out of them what he pleaseth: he ruleth with his Hands the *work* and Being of the whole Nature, and so they very well signifie the Omnipotence of God.

Now observe here further;

46.

The whole Body, to the Neck; signifieth, and is, the round circle or Sphear of the Starres, as also the Deep within or between the Stars, wherein the *Planets* and *Elements* reign.

47. *The Flesh* signifieth the Earth, which is congealed, and hath no motion: and so the flesh in it self hath no Reason, Comprehentibility, or Mobility, but is moved only by the power of the *Stars*, which reign in the flesh and veins.

48. No more could the earth bring forth any fruit, neither could there grow any Metals, as Gold, Silver, Copper, Iron, or stones, if the *Starrs* did not work in them; neither could there grow any Grasse, without the operation of the *Starrs*.

49. The *Head* signifieth Heaven; the same is grown on the Body, by the veins, passages and going forth of powers; and so all the powers come again from the Head and *Brain* into the Body, into the fountain-veins or Arteries of the flesh.

50. Now Heaven is a pleasant Pallace of joy, wherein all the powers are, as in the whole nature in the *Starrs* and *Elements*, but not so hard working and Springing. For every power of *Heaven*, hath but one Species kind or form of power, Springing very bright and meek, not promiscuously Evil and Good one in another, as in the *Starrs* and *Elements*, but very pure.

51. It is made out of the Midst of the waters, but not qualifying in such a manner, as the water in the elements, for fiercenesse or wrath is not therein. However Heaven belongeth to Nature, because the Stars and Elements have their original and power from the *Heaven*.

H

52. For

52. For Heaven is the *Heart* of the water, as in all creatures, and in all that, which is in this world, the water is the *Heart* thereof and nothing can Subsist without water, be it in the flesh or out of the flesh, in the Vegetables of the earth, or in Metals and Stones, in every thing the water is the kernel or the *Heart* of it.

53. And so Heaven is the *Heart* in Nature, wherein all the powers are, as in the Stars and Elements, and it is a soft supple and meek matter of all powers, as the Brain, in mans Head, is.

54. Now Heaven kindleth with its power, the Stars and Elements, so that they move and work: And so the *Head* of man is also like Heaven.

55. For as in Heaven all powers are meek and full of joy; And as Heauen hath a *Closure* or *Firmament* above the Stars; and yet all powers go forth from Heauen into the Stars: so the Brain also hath a *Closure* or *Firmament* between it and the body, and yet all the powers go forth from the Brain into the Body, and into the whole man.

56. *The Head Containeth the five Senses*, viz. Seeing, Hearing, Smelling, Tasting, and Feeling, wherein the Stars and Elements qualify, and therein existeth the Sidereal or Heavenly, Starry or Astral and Natural spirit in Men and Beasts, in this floweth forth Good and Evil, for it is the *House* of the Stars.

57. Such power the Stars borrow from Heaven, that they can make in the flesh a Living and moving *Spirit* in Man and Beast. The moving of the Heaven maketh the Stars moveable, and so the Head also maketh the Body moyeable.

58.

Now open here the eyes of thy Spirit, and behold God thy Creator.

Question.

Question.

Here Now the Question is, From whence hath Heaven, or whence Borroweth it this power, that it causeth such Mobility in Nature?

Answer.

59. Here you must Lift up your Eyes Beyond Nature, into the Light-holy Tryumphing divine power, into the unchangeable holy Trinity, which is a triumphing Springing moveable Being, and all powers are therein, as in Nature.

60. For this is the *Eternal Mother of Nature*, of which Heaven, Earth, Stars, Elements, Angels, Devils, Men, Beasts, and all have their being, and therein ALL standeth.

61. When we nominate Heaven and Earth, Stars and Elements, and all that is therein, and all whatsoever is above the Heaven, then thereby is nominated the *Totall God*, which hath made himself Creatarily in these above mentioned Beings, in his power which goeth forth from him.

62. But GOD in his TRINITY is unchangeable, and whatever there is in Heaven and upon Earth, and above the Earth, hath its Spring Source and Original, from the Power which proceedeth from God.

63. Yet you must not therefore conceive, that in God, there is Good and Evil, for God Himself is the Good, and hath the Name from good, which is the triumphing Eternal Joy: only all the powers proceed from him, which you can search out in Nature, and which are in all things.

Question.

64. Now perhaps you may say: Is there not good and

Further of the Two Qualities. Chap.II.
and Evil in Nature: and so seeing every thing cometh
from God, needs must then the Evil also come from God?

Answer.

65. Behold there is a *Gall* in mans Body, which is *Poison*, and he cannot live without this Gall; for the Gall maketh the *Astral spirits* moveable, joyous, triumphing or laughing: for it is the source of joy.

66. But if it be inflamed or kindled in one of the Elements, then it spoileth the whole Man, for the wrath in the *Astral spirits* cometh from the Gall.

67. That is, when the Gall overfloweth, and runneth to the Heart, then it kindleth the Element of fire, and the fire kindleth the *Astral spirits*, which reign in the *Blood* in the veins and in the Element of Water; and then the whole Body trembleth by reason of the wrath and the poyon of the Gall.

68. And such a source hath Joy, and from the same substance as also the wrath. That is, when the Gall in the *Loving* or *Sweet* quality is inflamed, in that, which man is in love withall, then the whole body trembleth for joy, in which many times the *Astrall spirits* are affected also, when the Gall is overflowing, and is kindled in the *Sweet* quality.

69. But it hath no such Substance in God, for he hath not flesh and blood, but he is a Spirit, in whom all powers are; as we pray in the Lords Prayer, Thine is the power. (John 4.24. Matth.6.)

70. And as it is written of him in *Isaiah* 9. He is wonderful, Counsel, Power, Champion, Eternal Father, Prince of Peace.

71. The Bitter quality is in God also, but not in that manner as the Gall is in Man, but it is an everlasting

lasting power, in an elevating triumphing spring or source of Joy.

72. And though it be written in *Moses*, *I am an angry zealous God*, Exod.20. Deut.4.24. yet the meaning of it is *not*, that God is angry in himself, and that there ariseth a fire of anger in the *Holy Trinity*.

73. No; that cannot be, for it is written, *against those that hate me*, in that same Creature, the fire of anger riseth up.

74. But if God should be angry in Himself, then the whole *Nature* would be on fire, which will come once to passe *On the Last Day in Nature*, and *Not in God*, but *in God, the triumphing Joy will burn*; it was never otherwise from eternity, nor will it Ever be otherwise.

75. But now the elevating springing triumphing joy in God maketh Heaven triumphing and moveable, and Heaven maketh the Stars and Elements moveable, and the Stars and the Elements make the Creatures moveable,

76. Out of the Powers of God, are the Heavens proceeded: out of the Heaven are the Stars; out of the Stars are the Elements; out of the Elements are the Earth and the Creatures come to be.

77. Thus all had its beginning even to the Angels and Devils; which, before the Creation of Heaven, Stars, and the Earth, were proceeded out of the same power out of which the Heaven, the Stars, and the Earth were proceeded.

78. This is a short Entrance or Introduction, shewing how the Divine and Natural Being is to be considered. Henceforth I will describe the true Ground and

and Depth concerning What God is, and how all things are framed in Gods Being.

79. Which indeed hath been partly concealed from the beginning of the World to this time, and Man with his Reason could not comprehend it.

80. But seeing God is pleased to reveal Himself in Simplicity in this last Time; I shall give way to his Impulse and Will; I am but a very little Spark of Light. *AMEN.*

The Third Chapter.

*Of the most blessed Triumphing,
Holy Holy Holy Trinity, GOD
the Father, Sonne, and
Holy Ghost, ONE
onely God.*

I.

Courteous Reader, here I would have you faithfully admonished, to let go your Opinion and Conceit, and not to Gaze after the Heathenish wisdome, nor be offended at the simplicity of the Authour: for this work comes not from his Reason, but from the impulse of the Spirit.

2. Onely be thou careful to get into thy spirit the Holy Ghost, which issueth forth from God, and He will lead thee into all truth, and reveal Himself unto thee.

3. And

3. And then thou wilt see well enough in his Light and Power; even into the holy Trinity; and understand those things which are written hereafter following.

of GOD the FATHER.

4.

When Our Saviour JESUS CHRIST taught his Disciples to pray, he said; *when ye pray, say thus: Our Father, which art in Heaven,* Matth. 6.

5. The meaning is not, as if Heaven could comprehend encompasse or contain God the *Father*: for it self is made by the Divine power: for Christ saith, *My Father is greater then all*, Joh. 10.29.

6. And God saith in the Prophet, Heaven is my Throne, and the Earth is * my footstool, Isa. 66. what house would you build for me? I compassed the Heaven with a Span, and the Earth with three Fingers, Isa. 49.

*The Durt
under my
Feet.*

12. Also, I will dwell in Jacob, and Israel shall be my Tabernacle, Psal. 135.4. Syrac. 25.13.

7. But in that Christ calls his Father a *Heavenly* Father, his meaning is, that his Fathers *lustre* and power appeareth and shineth very *bright* and pure in Heaven; and that, *above* the circle or inclosure, which we behold with our Eyes, and which we call *Heaven*, doth appear the totally *Triumphing* Holy Trinity, The *Father Sonne* and *Holy Ghost*.

8. Christ also thereby distinguisheth his *Heavenly* Father from the Father of *Nature*, which is indeed the Stars and the Elements, these are our Natural Father, out of which we are made, and by whose impulse

impulse we live here in this world, and from whence we have our food and nourishment.

9. But God is therefore Our Heavenly Father, in that our *Soul* continually longeth after him, and is desirous of him, yea it thirsteth and hungrith continually after him.

10. The *Body* hungrith and thirsteth after the Father of Nature, which is *viz.* the Stars and the Elements, and that *Father* also feedeth and nourisheth the Body.

11. But the Soul thirsteth after the heavenly Holy Father, and he also giveth meat and drink to it, feeding it with his holy Spirit, and the spring source or fountain of joy.

12. Yet we have *not two Fathers*, but only *One*: for Heaven is made by his Power, and the Stars out of his Wisdome, which is *in him*, and proceedeth forth *from him*.

Of the Substance and Property of the Father.

13. When we consider the whole Nature and its property, then we see the Father.

14. When we behold Heaven and the Stars, then we behold his eternal *Power* and *Wisdome*: so many Stars as stand in the whole Heaven, which are innumerable and incomprehensible to *Reason*, and some of them are not visible; so manifold and *various* is the Power and Wisdome of God the Father.

15. But Every Star in Heaven Differeth in its power, and

and *Quality*, which also maketh so many Distinctions in and among the Creatures upon the Earth, and in the whole Creation.

16. But all the *Powers*, which are in *Nature*, proceed from God the Father; All Light, Heat Cold, Ayr, Water, and all the powers of the Earth; Bitter, Sowre, Sweet, Astringent, Hard, and Soft, and more then can be Reckoned; all have their beginning from the Father.

17. Therefore if a Man would liken the Father to any thing, he should liken him to the Round Globe of Heaven.

18. Thou must not conceive here, that the very power, which is in the Father, standeth in a Peculiar severed or divided part and place in the Father, as the Stars do, in Heaven.

19. No! but the Spirit sheweth that all the powers in the Father are one in another, as one power.

20. A Resemblance Image or Figure whereof, we have in the Prophet *Ezekiel the 1.Chap.* Who seeth the Lord in the Spirit and resemblance, like a wheele, having *Four other wheels* one in another, the Four being like one another, and when they moved, they wene Strait forward, which way soever the Wind did sit, or Blow, and that way they went all forward, having no cause of returning.

21. And thus it is with God the Father; for all the powers are in the Father, one in another, as one power; and all powers Consist in the Father, in an unsearchable Light and Clarity, or Brightnes and Glory.

22. Yet thou must not think, that God who is in Heaven and above the Heaven, doth there stand and

hovet, like a power and quality which hath in it
neither Reason, nor knowledge in it.

23. As the Sun, which turneth round in its circle,
and shooteth forth from it self Heat and *Light*, whe-
ther it be for benefit or hurt to the Earth and Crea-
tures, which indeed would be for hurt, if the other
Planets and Stars did not hinder.

24. No! the Father is *not so*, but he is an All-
mighty, All-wise, All-knowing, All-seeing, All-hear-
ing, All-smelling, All-feeling, All-tasting God, who
in himself is meek, friendly, gracious, merciful, and
full of Joy, yea Joy it self.

25. And he is thus from Eternity to eternity un-
changeably: He never changed himself in his *Being*,
neither will he change himself in all *Eternity*.

26. He is proceeded or born of nothing, but *Him-
self* is all in Eternity; and all whatsoever is, is come
from his power, which from Eternity goeth forth
from him.

27. His Immensenesse Height and Depth, *no
Creature*, no-not any Angel in Heaven, can search in-
to it, but the Angels live in the *power* of the Father,
very meekly, and full of Joy, and they alwaies *Sing*
in the power of the Father.

Of GOD the SONNE.

If a Man will see *God the Sonne*, lie must once
more look upon natural things, otherwise I *cannot*
write of him: the Spirit indeed beholdeth him, but
that can neither be spoken nor written; for the Di-
vine

vine Being consisteth in power, which can neither be written nor spoken.

29. Therefore we must use *Similitudes*, if we intend to speak of God : for we live in this world, as men who know *but in part*, and are made of that which is but in part. Therefore I cite the Reader into *the life to come*, where and when I shall speak more properly and more clearly of this high Article.

30. In the meanwhile, the loving Reader is to attend to the sense and *meaning of the Spirit*, and then he will not fail to get a little refreshing, if he hath but any *hunger* in him.

Now Observe.

31.

The Turks and Heathens say, *God hath no Sonne* : Set Open your Eyes wide, here ; and do not make your selves *stark* blind, and you will see the Sonne.

32. The Father is all, and all power Subsisteth in the Father : He is the Beginning and the End of all things ; and besides and beyond him is nothing ; and whatever is, is from the Father.

33. For *before* the beginning of the Creation of the Creatures, there was nothing but only GOD ; and where there is nothing, out of that nothing will be. Allthings must have a Cause or Root, or else Nothing will be.

34. Yet you are not to think that the Sonne is *another* God, then the Father. Neither should you think, that the Sonne is without or *besides* the Father, and that he is a severed part or divided piece; as when

two men stand one by another, where one comprehendeth not the other.

35. No! the Father and the Sonne is not of *such* a substance, or such a kind of thing: for the Father is not an *Image*, to be likened to any thing; but the Father is the *fountain* of all powers, and all the powers are one in another as one power, and therefore he is said to be ONE onely GOD.

36. Otherwise if his powers were *divided*, then he were not Al-mighty, but now he is the Self-sustaining, All-mighty, and All-powerful God.

37. And the Sonne is the *Heart* in the Father, all the powers, which are in the Father, are the *property* of the Father; and the Sonne is the *Heart* or the Kernel or Pith, in all the powers, in the whole Father, and he is the *cause* of the springing Joy in all powers in the whole Father.

38. From the Sonne, who is the Fathers Heart in all his powers, the Eternal Joy ariseth and springeth in all the powers of the Father, such a joy, *as no eye hath seen, nor ear heard, neither hath ever entered into the Heart of any Man*, as St. Paul saith, 1 Cor. 2. 9.

39. But if a man here on Earth be enlightened with the Holy Ghost from the fountain of JESUS CHRIST, so that the spirits of Nature, which signify the Father, be kindled in him, then there ariseth such a Joy in his *Heart*, and it goeth forth into all his *veins*, so that the whole body trembleth, and the Soulish animal spirit triumpheth, as if it were sitting in the holy Trinity, which is understood onely by those, that have been Guests in that place.

40. And this is but a Type or Glimpse of the Sonne
of

of God in Man, whereby *Faith* is strengthened and preserved : for the joy cannot be so great in an earthen vessel, as in a heavenly, wherein the perfect power of God is fully.

Now here I must write a Similitude.

41.

I will shew thee a Similitude in Nature, signifying how the holy Being in the holy Trinity, is.

42. Consider Heaven, which is a round *Globe*, having neither beginning nor end, but its beginning and end is every where, which way soever you look upon it : and so is *God*, who is in and above the Heaven, he hath neither beginning nor end.

43. Now consider further ; the Circle or Sphear of the Stars, they denote the *various Powers and Wisdome of the Father*, and they are made also by the Power and Wisdom of the Father.

44. Now the Heaven, the Stars, and the whole Deep between the Stars, together with the Earth ; signify, the Father.

45. And the *Seven Planets*, signify, the seven Spirits of God, or the Princes of the Angels, among which also Lord LUCIFER was one, before his Fall ; which all were made out of the Father in the beginning of the creation of Angels, before the Time of this World.

46. Now Observe : The Sun stirreth in the midst in the Deep between the Stars in a round circle, and is the heart of the Stars, and giveth Light and power to all the stars, so tempering the power of the starres, that all becometh pleasant and joyfull.

47. It enlighteneth also the Heaven, the Stars, and the

the Deep above the Earth, working in all things that are in this world, and so rightly signifieth, the Sonne of God.

48. For, as the Sun standeth in the midst betwixt the Stars and the Earth, enlightening all powers, and is the Light and Heart of all the powers, and is all the Joy in this world ; besides, all beauty and pleasantnesse standeth in the light and power of the Sun.

49. Even so, the Sonne of God in the Father, is the Heart in the Father, and shineth in all the powers of the Father ; his power is the moving springing joy in all the powers of the Father, and shineth in the whole Father, as the Sun doth in the whole world.

50. If the Earth should be taken away, which signifieth, the House of Misery Trouble or of Hell ; then the whole Deep would be Light in one place, as well as in another : as indeed the whole Deep in the Father is as light in one place as in another, from the Lustre of the Sonne of God.

51. And as the Sun is a Self-subsisting creature, power, and Light; which shineth not forth from or out of all creatures, but in and into all creatures, and all creatures rejoice in its power :

52. So the Sonne in the Father, is a self-subsisting person, and enligheneth all the powers in the Father, and is the Fathers joy or Heart in his Centre, or the Midst of him.

Observe here the Great Mystery of God.

53.

The Sun is made or Generated from all the Stars, and is a Light, taken from the whole Nature, and shineth
ted

again, into the whole Nature of this World, it is *united* with the other Stars, as if it self together with all the stars, were but *one starr*.

54. And so the Sonne of God is Continually Generated from all the powers of his Father, is from Eternity, and is not made, but the Heart and *Lustre* shining forth from the powers of his Heavenly Father; a self-subsisting Person, the Center, or Body of the Lustre in the deep.

55. For the Fathers power Generateth the Sonne continually from Eternity, to Eternity: but if the Father should cease to Generate, then the Sonne would be no more: also if the Sonne should shine no more in the Father, then the Father would be a dark valley: also then the Fathers power would not rise from Eternity, to Eternity, and so the Divine Being would not Subsist.

56. Thus the Father is the *selfe-subsisting* Being of all powers, and the Sonne is the heart in the Father, which is Generated continually out of all the powers of the Father, and who again enlightneth the powers of the Father.

57. Do not conceive, that the Sonne in the Father is so mix'd, that his *Person* can neither be seen nor known: No; for if it were so, then it were but one Person.

58. For as the *Sun* shineth not from or out of the other stars, though it had its original from the other stars; so also the Sonne shineth not from or out of the powers of the Father, as to his Body or *Corporeity*.

59. And though he be generated continually out of the powers of the Father; And yet he shineth back again into the powers of the Father, for he is another Person than the Father, but not another God.

60. He

60. He is eternally in the Father, and the Father generateth him continually from eternity to eternity, and the Father and the Sonne is ONE God, of an Equall Being in Power and Omnipotence.

61. The Sonne seeth, tasteth, heareth, feeleth, smelleth and comprehendeth All, as the Father doth; in His power, all liveth and is, whatsoever is Good, as in the Father; But that which is Bad or Evill is not in Him.

Of GOD the Holy GHOST.

62.

God the Holy Ghost, is the Third Person in the triumphing holy Deity, and proceedeth from the Father and the Sonne, out of the holy moving spring or fountain of Joy in the whole Father.

63. He is a pleasant, meek quiet Wind or whispering Breather *Still voyce*, out of all the powers of the Father and of the Sonne; as, *on Mount Horeb* with the Prophet *Elijah*, *I Kings 19.12*. And on *Whitsunday* or the Day of Pentecost, with the Apostles, *Act.2.* may be perceived.

64. Therefore if we will describe his Person, substance and property from the true Ground; it must be represented in a *Similitude*. For the Spirit cannot be written down, being no Creature, but the moving flowing boylng power of God.

65. Consider, the Sun and Stars again; the Stars being many and several, inexpressible and innumerable, they signifie the Father: out of the stars the Sun is come to be; for God hath made it out of them, and it signifieth the Sonne of God.

66. And from the Sun and stars proceed the four Elements,

Elements, Fire, Ayr, Water, and Earth : as hereafter I shall demonstrate plainly, when I shall write of the Creation.

Now Observe:

67.

The three Elements, Fire, Ayr and Water; have a threefold moving or qualification, but proceed from one Body : and consider, the fire or heat swells and flies aloft from the Sun and stars; and from the Heat the Ayr * swells and flies aloft ; and from the Ayr comes the Water.

* or Expandeth it self.

68. And in this motion or qualification consisteth the life and spirit of all creatures, and whatever can be named in this world ; and that signifieth the Holy Ghost.

69. And as the three Elements, fire ayr and wa-
ter, proceed from the Sun and stars, and are one Body
in one another, and cause the living motion, and the
spirit of all the Creatures of this world :

70. So the Holy Ghost proceedeth from the Fa-
ther and the Sonne, and causeth the living motion in
all the powers of the Father.

71. And as the three Elements move in the Deep, as
a self-subsisting spirit, and cause heat, cold, and clouds,
and do flow forth from the power of all the stars;
and as all the powers of the Sun and stars are in the
three Elements, as if they themselves were the Sun and
Stars, from whence is the life and spirit of all Crea-
tures, and doth consist therein:

72. Just so the Holy Ghost proceedeth from the
Father and the Sonne, and moveth in the whole Fa-
ther, lo thyself but unto thine inseparable Sonne,

K

Observe

John

Observe here, the deep Mystery.

72.

All the Stars which men see, and those which they do not see, they all signify the Power of God the Father: and out of these stars is Generated the Sun, which is the Heart of all the stars.

73. Also there goeth forth from all the stars, the Power which is in every star, into the Deep: And the Power, Heat and shining of the Sun goeth likewise into the Deep.

74. And in the Deep, the power of all Stars, together with the Heat and lustre of the Sun, are all but one thing: a moving boyling hovering, like a Spirit or Matter. Onely it hath not Reason, for it is not the Holy Spirit; and thus also the fourth Element must adhere or belong to a natural spirit; or it is not capable of Reason.

A.

“ [75. And thus God the Father goeth forth in his Deep out of all his powers, and Generateth the Splendor, the Heart or the Sonne of God in his Center.]

76. Which may be likened to the round Globe of the Sun, which shineth upwards, downwards, and on every side; And so the splendor together with all the powers, goeth forth from the Sonne of God in the whole Father.

77. Now, in the whole Deep of the Father, Externally without the Sonne, theré is nothing but the manifold and unmeasurable or unsearchable Power of the Father.

78. And the unsearchable Power and Light of the Sonne, is in the Deep of the Father, a living, all-powerful,

erful, all-knowing, all-hearing, all-seeing, all-smelling,
all-tasting, all-feeling Spirit, wherein is all
power, splendor and wisdom, as in the Father, and
the Sonne.

1379. And as in the four Elements, there is the power and splendor of the Sun and *all* the stars: so it is in the whole *Deep* of the Father: and that is, and is rightly called, *the Holy Ghost*, which is the third self-subsisting Person in the Deity.

Of the Holy TRINITY.

part of the village, and in 80.

Now when we speak or write of the *Three Persons* in the Deity, you must *not conceive* that therefore there are three Gods, each Reigning and Ruling by himself, like temporal Kings on the Earth.

81. No: * Such a Substance and Being, is not in God: for the Divine Being consisteth in power and not in Body or flesh.

82. The Father is the whole Divine power, whence *all creatures* have proceeded; and hath been alwayes from Eternity: He hath neither beginning nor end.

83. The Sonne is in the Father, being the Fathers Heart or Light, and the Father generateth the Sonne continually from Eternity, to Eternity; and the Sonnes Power and Splendor shineth back again in the whole Father, as the Sun doth in the whole World.

84. Also the Sonne is *another* person then the Father, but not Externally without or severed from the Father, *nor* is he any other God then the Father is;

His power, Splendor, and Omnipotence is no lesse than the whole Father.

85. The Holy Ghost proceedeth from the Father and the Sonne, and is the *Third* self-subsisting person in the Deity: As, the *Elements* in this World go forth from the Sun and the Stars, and are the moving Spirit, which is in every thing in this world.

86. So the Holy Ghost is the moving Spirit in the whole Father, and proceedeth or goeth forth from Eternity to Eternity continually from the Father and Sonne, and replenisheth the whole Father; he is nothing Lesse, or Greater then the Father and Sonne; His moving power is in the whole Father.

87. All things in this World are according to the similitude of this *Ternary*. Ye blind Jewes, Turks, and Heathens, open wide the Eyes of your Mind: I must shew you, in your Body, and in every Natural thing, in Men, Beasts, Fowles, and worms; also in wood, stone, leaves and grasse, the Likenes of the Holy Ternary in God.

Objection.

88. Ye say, there is but *One Being* in Gods, and that, God hath no Sonne.

Answer.

89. Open your Eyes, and consider your Selves: Man is made according to the similitude, and out of the power of God in his Ternary. Behold thy inward man, and then thou wilt see it most plainly, and clearly, if thou art *not* a fool, and an irrational Beast; therefore observe.

90. In thy Heart, in thy Veins, and in thy Brain, thou hast thy spirit; and all the powers which move

in

in thy heart, in thy Veins, and in thy Brain, wherein thy Life consisteth, signifieth God the Father.

91. From that power Springeth up thy *Light*, so that thou seest, understandest, and knowest in the same power, what thou art to do; for that Light glimmereth in thy whole Body: and the whole Body moveth in the power and knowledge of the *Light*, for the Body helpeth all the Members in the knowledge of the Light: which signifieth, God the Sonne.

92. For as the *Father* generateth the *Sonne* out of his power, and as the *Sonne* shineth back in the whole *Father*: so in like manner the *Power* of thy *Heart*, of thy *Veins*, and of thy *Brain*, generateth a *Light* which shineth in all thy powers in thy whole *Body*. Open the Eyes of thy *Mind*, consider it, and you shall find it so.

93. And Observe: As from the *Father* and the *Sonne* there goeth forth the *Holy Ghost*, and is a self-subsisting Person in the *Deity*, and moveth in the whole *Father*; so also out of the powers of thy heart, veins and thy brain, goeth forth the *Power* which moveth in thy *whole Body*; and out of thy *light* goeth forth in the same *Power*, Reason, Understanding, skill, and Wisdom, to govern the whole body, and to distinguish all whatsoever is Externally without the *Body*.

94. And both these are but one in the government of thy *Mind*, viz. thy *spirit*, which signifieth God the *Holy Ghost*: also the *Holy Ghost* from God ruleth in this spirit in thee: if thou art a child of *Light* and not of *darknesse*.

95. For in respect of this light understanding and government, is man distinguished from Beasts; and is an Angel of God, as I shall clearly shew, when I shall write of the Creation of Man.

96. There-

*Extra
Corpus.*

96. Therefore observe exactly, and take notice of the order of this Book, and thou wilt find,

Whatsoe'er thy Heart desireth, or ever longed for.

97. Thus you find in Man *three* fountains. First the *Power* in thy whole Mind, which signifieth, God the Father; Then secondly, the *Light* in thy whole mind, enlightening the whole Mind, which signifieth, God the Sonne: Then thirdly, there goeth forth out of all thy powers, and out of thy light also, a *spirit*, which hath understanding.

98. For, all the Veins together with the Light in thee, as also thy Heart and thy Brain, and all whatsoever is in thee, make or Constitute *that* spirit, and that is thy *soul*; and it well signifieth, the Holy Ghost, which goeth forth from the Father and the Sonne, and raigneth in the whole Father: for the *Soul* of Man raigneth in the *whole* Body.

99. But the Body of the beastial flesh in man, signifieth, the *dead* corrupted Earth, which Man through his *Fall* hath so framed it to himself, as more shall be spoken of in its due place.

100. The *Soul* containeth the first Principle, and the *Soul's spirit* the second principle, in *Ternario sancto*, in the Holy Ternary; and the *outward spirit*, viz. the Astral, containeth the third principle of this world.

101. Thus you find also the Ternarie of the Deity, in Beasts: for as the Spirit of a man, is, and Existeth, so it is also in a Beast, and therein is no difference.

102. But the difference, lyeth in *this*, that Man is made by God himselfe out of the best Kernel or

Pith of Nature, to be his Angel and Similitude, and God Ruleth in man with his holy Spirit; so that Man can Speak discourse distinguish and understand all things.

103. But a Beast is made of the wild Nature of this World; the Stars and Elements have generated Beasts through their motion, according to the will of God.

104. And so the spirit in Birds, Fowles and Wormes, Existeth also: and all hath its three-fold source in similitude to the Ternary in the Deity.

105. And you see also the Ternarie of the Deity in Wood and Stones, as also Herbs, Leaves, and Grassie: only these are all Earthly.

106. However Nature Generateth nothing, be it what it will in this World, and though perhaps it should stand or continue, but scarce a Minute, yet it is all generated in the Ternarie, or according to the similitude of God.

107. Now Observe: In either wood, stone or herbs, there are three things contained, neither can any thing be generated or grow, if but one of the three should be left out.

108. I. First there is the Power, from which a Body comes to be, whether wood, stone, or herbs.

II. After that in the same, there is a Sap in that thing, which is the Heart of the thing.

III. And thirdly, there is in it a springing flowing Power, Smell or Taste, which is the Spirit of the thing, wherby it groweth and increaseth. Now if any of these three fail, the thing cannot

109. Thus

109. Thus you find in Every thing a Similitude of the *Ternarie* in the Divine Being ; look upon what you will ; let no man make himself so stark blind, as to think *otherwise*, or to think that God hath no Sonne and Holy Ghost.

110. I shall make this *more* plain and clear, when I come to write of the *Creation*: for I do not borrow of other men in my Writings: And though indeed I quote many Examples and Testimonies of Gods Saints ; Yet all is written by God in my Mind, so that I *absolutely* and infallibly believe, know, and see it, yet not in the flesh, but in the spirit, in the *impulse* and motion of God.

III. It is not so to be understood,

stood, that my Reason is greater or higher than all other mens living, but I am the Lords Twigg or Branch, and am a very mean and little Spark of his; he may set me where he pleaseth, I cannot binder him in that.

112. Neither is this my *Natural will*, that I can do it by my own small ability, for if the Spirit were withdrawn from me, then I could neither know nor understand my own *Writings*, and I must on every side fight and struggle with the Devil, and lye open to temptation and affliction as well as other men.

113. But in the following Chapters you will soon see the Devil and his Kingdom laid na-

L ked,

ked, his Pride and Reproach shall suddenly be discovered.

The Fourth Chapter.

Of the Creation of the Holy Angels.

An Instruction, or open Gate of Heaven.

THE Learned, and almost all Writers, have very much *Cumbered*, and troubled their Heads mightily, to search contrive and conceive in Nature, (and have brought forth many and sundry Opinions) concerning How, and Of what, the Holy Angels were framed : And on the other side, what that horrible Fall of the Great Prince Lucifer was : or, How he became so base a wicked and fierce wrathful Devil ; From whence that Evil Quality should Spring, or, What drove him to it ?

2. And although this ground and great Mystery hath remained hidden from the beginning of the world, and that humane flesh and blood is not able to conceive or apprehend it :

3. Yet God, who created the world, will reveal himself, *now* at the End, and all great Mysteries will be manifested or revealed : to intimate, that the great Day of Revelation and the Final Judgment, is near, and *surely* to be expected.

Augt

4. On

4. On which, will be restored again all that which hath been lost through *Adam*; and in which the Kingdome of Heaven, and the Kingdom of the Devill shall be severed asunder, in this world.

5. But *How* all this will be done, God will reveal, in the highest plainesse, and simplicity, so that no man will be able to Oppose Him.

6. Therefore every one should lift up his Eyes, for his Redemption draweth near; And not seek after base covetousnesse, pride and wanton luxurious state-linnesse, supposing it the best life to be Here; whereas in their luxury, they sit in the midst of Hell, to wait upon Lucifer as his *Guard*.

7. Which themselves shall suddenly be sure to see with great terrorre, anguish and eternal despair, as also to their shame and scorn: whereof the Devils are a terrible Example, who were once the fairest and brightest Angels in Heaven, as I shall reveal write and manifest here following; I will suffer Gods impulse, I am not able to withstand it.

Of the Divine Quality.

8.

Since thou hast perceived, in the *Third Chapter*, the Ground of the Ternarie in the Divine Being, I shall here shew plainly, the power and operation, as also the Qualities or qualification in the Divine Being; or, from what the Angels were properly and peculiarly created, or what their Body and Power is.

9. And as I said before: All the powers or vertues are in God the Father, and no man with his sense and thoughts can reach to apprehend

hend it. But in the Stars and the Elements, as also by all the creatures in the whole creation of this World, a Man may clearly know it.

10. All power and vertue is in God the Father, and proceedeth also forth from him, as Light, Heat, Cold, Soft, Gentle, Sweet, Bitter, Sowre, astringent or harsh, sound or noise, and much more that is not possible to be spoken or apprehended. All these are in God the Father, one in another as one power, and yet all these powers move in his *Exit* or going forth.

11. But the powers in God do not operate or qualify in that *maner*, as in Nature, in the stars, and Elements, or in the creatures.

12. No; you must *not* conceive it so: For Lord Lucifer in his Elevation made the powers of impure Nature *thus*. burning, bitter, cold, astringent, soure, dark and unclean.

13. But in the Father, all powers are mild, soft, like Heaven, very full of joy, for all the powers tryumph in one another, and their voice or sound riseth up from Eternity, to Eternity.

14. There is nothing in them but Love, meeknesse, mercy, friendlinesse, or courtesie; even such a tryumphing, rising source or fountain of joy wherein all the voices of Heavenly joyfulnessse sound forth, so as no man is able to expresse it, nor can it be likened to any thing.

15. But if a man *will* Liken it to any thing, it may neareſt be Likened to the Soul of Man, when kindled or enlightened by the Holy Ghost.

16. For *then* it is thus joyful and tryumphing, and all powers rise up in it, and tryumph, and so raise the Bestial Body, that it trembleth: this is a true

glimpse of the divine Quality, as the quality is in God; But in God all is Spirit.

17. The quality of water, is not of such a running and Qualifying condition or maner in God, as it is in *this World*; but is a Spirit, very bright cleare and thinne, wherein the Holy Ghost riseth up; a mere power.

18. The bitter Quality Qualifieth in the sweet, astringent or harsh and sowre Quality, and the *Love* riseth up therein from Eternity, to Eternity.

19. For the Love in the Light and clarity or Glorious Brightnes goeth forth from the *Heart* or Sonne of God, in all the powers of the Father, and the Holy Ghost moveth in them all.

20. And this, in the Deep of the Father, is Like a Divine * SALITTER, which I must needs liken to the *Earth*, which before its corruption was even such a *Salitter*.

21. But not so Hard, Cold, Bitter, Sowre, and Dark, but like the Deep or like Heaven, very clear and pure, wherein all powers were *Good* fair and Heavenly: But that Prince Lucifer thus Spoiled them; as you shall perceive here following.

22. This Heavenly Salitter, or powers one in another, generate Heavenly joyful fruits and colours; all manner of Trees and Plants, on which do grow the fair pleasant and lovely fruits of *life*.

23. There Spring up also in these powers and vertues, all manner of Blossoms and *Flowers*, with fair Heavenly colours and smells.

24. They are of Several Tastes, each according to its Quality and kind, very *Holy*, *Divine*, and full of joy.

25. For every Quality beareth its own fruit, as it is.

is in the corrupted murtherous Den or dark Valley and Dungeon of the Earth; there spring up all manner of Earthly Trees, Plants, Flowers, and Fruits.

26. Also within the Earth, Grow curious pretious Stones, Silver, and Gold, and these are a Type of the Heavenly Generating or Production.

27. Nature Laboureth to its utmost diligence upon this corrupted Dead Earth, that it might generate Heavenly forms and Species or Kinds; but it generateth *only* Dead, Dark, and Hard fruit, which are no more then a meer shadow or Type of the Heavenly.

28. Moreover its fruit is *altogether* fierce, or biting, Bitter, Sowre, astringent or harsh and Hot, also Cold, hard and naught; they have *Scarce* any spark or spice of Goodnesse in them.

29. Their Sap and spirit is mix'd with hellish quality, their scent or smell is a very stink; thus hath Lord Lucifer caused them to be, as I shall clearly shew hereafter.

30. Now when I write of Trees, Plants and Fruits, you must *not* understand them to be *Earthly*, like those that are in this world: for it is *not* my meaning, that there should grow in heaven, such Dead hard Trees of wood; or such stones, as consist of an earthly Quality.

31. No; but my meaning is heavenly and spiritual, yet *truly* and *properly* such: I mean no other thing, Then what I set down in the Letter.

32. In the Divine Pomip and State are especially two things to be considered: first the Salitter, or the Divine powers, which are moving springing powers.

33. In that same power groweth up and is generated

ted fruit according to every quality and species or kind, *i.e.* heavenly Trees and Plants, which without ceasing bear fruit, fairly blossom, and grow in divine power; so Joyfully, that I can neither speak nor write it down.

34. But stammer it like a child, that is learning to speak, and can by no means rightly call it, as the Spirit giveth it forth, to be known.

35. The second form or property of Heaven in the divine pompe or state is *Mercurius*, or the Sound, as, in the *Salitter* of the Earth, there is the Sound, whence there growtheth Gold, Silver, Copper, Iron, and the like; of which men make all manner of *Musical Instruments* for sounding; or for mirth, as Bells, Organ-Pipes, and other things that make a sound: Also there is likewise a sound in all the creatures upon earth, else all would be in stillnesse and silence.

36. By that sound in *Heaven* all powers are moved, so that all things grow Joyfully, and generate very beautifully: And as the Divine power is manifold and various, so also the sound or *Mercurium* is also manifold and various.

37. For, when the powers spring up in God, they touch and stirre one another, and move one in another, and so there is a constant harmony, mixing or Confort, from whence go forth all manner of colours.

38. And in those Colours grow all manner of Fruits; which rise or spring up in the *Salitter*, and the *Mercurius* or sounding letthi se self therewith, and riseth up in all the powers of the Father, and then sounding, and Tunes, rise up in the heavenly joyfulness.

39. If you should in this world bring many thousand kinds of musical Instruments together, and all should

should be tuned in the best manner most artificially; and the most skilful Masters of Musick should play on them in consort together; all would be no more then the Howlings and barkings of Dogs in comparison of the Divine Musick, which riseth up through the Divine Sound and Tunes from Eternity to Eternity.

40. Further, if thou wilt consider the heavenly Divine Pomp State and Glory, and conceive how it is, and what manner of Sprouting Branching delight and joy there is in it;

41. View this world diligently, and consider what manner of fruit sprouts branches and encreases, groweth out of the Salitter of the Earth, from Trees, Plants, Herbs, Roots, Flowers, Oyles, Wine, Corn and whatever else there is that thy heart can find out: all is a Type of the heavenly Pomp.

42. For, the earthly and corrupt nature hath continually laboured from the beginning of its Creation to this day to bring forth heavenly forms or shapes in the Earth, as also in Man and Beasts: as men very well see that every year New Arts are invented and brought to Light, which hath been constantly so from the beginning to this time.

43. But yet Nature hath not been able to bring forth heavenly power virtue and qualities, therefore its fruit is half dead, corrupt, and impure.

44. You must not think, that in the divine pomp, there cometh forth Beasts, Worms and other creatures in flesh, as in this World they do: No; but I mean only the wonderful proportion, power, virtue, and comelinesse of feature in them.

45. And Nature laboureth with highest diligence, to produce in its Power heavenly figures shapes or forms,

forms, as we see in Men, Beasts, Fowles and Worms, as also in the encrease or growth of the Earth, that all things are done, shew, and appear most curiously, Artificially, and delicately.

46. For Nature would fain be delivered from this *Vanity*, that it might procreate heavenly forms in the holy Power.

47. For, in the Divine Pomp likewise go forth all manner of Sprouting and Vegetation of Trees, Plants, and all manner of fruit, and every one beareth its own fruit, yet not in an earthly quality and kind, but in a Divine quality form and kind.

48. Those fruits are not of so dead, hard, bitter, soure and astringent a relish for food; nor do they rot and grow stinking, as those in this world do; but all consist in holy Divine power.

49. Their Constitution or composition is from Divine power, from the *Salitter* and *Mercurius* of the divine pomp, and are the food of the holy Angels.

50. If mans *abominable Fall* had not spoiled it, he would have been feasted, in such a manner, in this world, and have eaten such fruit as indeed they were presented to him in Paradise, in a *twofold* manner.

51. But the infectious *Lust*, longing and Malady of the Devil, who had infected and spoiled the *Salitter*, of which *Adam* was made, that brought Man into an *Evil Longing* or *Lust to eat* of both the Qualities the *Evil* and the *Good*, whereof I shall write clearly here following, and demonstrate it.

Of the Creation of Angels.

52.

The Spirit sheweth plainly and clearly, that before the Creation of the Angels, the Divine Being with its rising and qualifying was from eternity, and remained so in the Creation of Angels, as it is also at this day, and will so continue in and to Eternity.

53. And the Space Room or place of this world, together with the creaturely heaven, which we behold with our eyes, as also the Space or Place of the Earth and Stars together with the Deep, was in such a form as now at this day it is in, aloft, above the Heavens, in the Divine Pomp.

B. 54. But was the Kingdom of the Great Prince Lucifer, in the Creation of the Angels: [“Understand according to the second Principle, out of which he was thrust forth into the outermost, which also is the very innermost of all.”]

C. 55. Who by his proud elevation in his Kingdom, kindled the qualities, or the divine Salitter; out of which he was made; [“Understand the Center of his Nature, or the first Principle:”] and set it on fire.

56. Supposing thereby he should grow hugely and highly light and qualifying, above the Sonne of God; but he became a Fool, therefore this place or space in its burning quality could not subsist in God, whereupon the Creation of this world ensued.

57. But this world at the End, in Gods appointed Time, will be set again to its first place, as it was before

fore the Creation of Angels, and Lord Lucifer will have a *hole* or dungeon for his eternal habitation therein, and he will remain eternally in his kindled quality, which will be an eternal base filthy reproachful Habitation, an empty void dark valley or dungeon, a hole of fiercenesse or wrath.

Now Observe;

58. God in his moving, created the holy Angels at once, not out of a strange matter, but out of himself, out of his own power, and eternal wisdom.

59. But the Philosophers had *this opinion*, as if God had made the Angels only out of the light: but they erred therein, for they were made not only out of the light, but out of all the Powers of God.

60. And as I have shewed before, there are two things especially to be observed in the Deep of God the Father: first the power, or all Powers of God the Father, of the Son and of the Holy Ghost, are very lovely, pleasant and various, and yet are all *One in another* as one power.

61. And as the powers of all the stars rule in the Ayre, so also in God: but every power in God *sheweth* it self with its operation, severally and distinctly.

62. Then afterward the Sound is in every power, and the Tone or tune of the Sound is according to the quality of every power; and therein consisteth the total Heavenly Kingdom of Joy, and so from this divine *Salitter* and *Mercurius* all Angels are made, viz. out of the Body of Nature.

Question.

63. But thou mayest here ask: *How* are they made or generated; or in what way and manner?

Answer.

64. If I had the *tongue* of an Angel, and thou hadst an Angelical *understanding*, we might very finely discourse of it. But the Spirit only doth see it, and the *tongue* cannot advance towards it. For I can use no other words, than the words of this world: but now the Holy Ghost being in thee, thy *Soul* will well apprehend it.

65. For behold the totall holy Trinity hath with its moving Composed compacted or figured a Body, or Image out of it self, like a *little God*, but not so fully or strongly going forth, as the whole Trinity, yet in some measure according to the extent and Capacity of the Creatures.

66. For in God there is *neither* beginning nor end, but the Angels have a beginning and end, but not circumscriptive apprehensive palpable or conclusive; for an Angel can sometime be great, and suddenly little again, their alteration is as swift as mans thoughts are. All qualities and powers are in an Angel, as they are in the whole Deity.

67. But thou must rightly understand this. They are made and compacted together, or figured out of the *Salitter* and *Mercurius*, that is, out of the *exit* or excrescence,

68. Consider this *Similitude*: Out of the Sun and Stars, go forth the Elements, and they make in the *Salitter* of the Earth a *living spirit*, and the stars remain in their Circle or Sphear, and *that Spirit* like-
wife.

wise getteth the quality of the starres.

69. But now the Spirit after its compaction, is a severed *distinct* thing, and hath a substance of its own as all the Stars have, and the stars also are and remain *severed* and *distinct* things, each of them is free to it self.

70. Neverthelesse the quality of the Stars reigneth in the Spirit; yet the Spirit can and may raise or demerse it self in its own qualities, or may live in the *influences* of the stars, as it pleaseth: for it is free, for it hath gotten the qualities which it hath in it self, for its *own*.

71. And though it had them at the beginning from the stars, yet they are now its proper *own*: Just as a mother when she hath the seed in her self, as long as she hath it in her, and that it is *a seed*, it is hers: but when the seed is become *a child*, then it is no more the mothers, but is the childs proper own.

72. And though the child be in the mothers *house*, and the mother *nourisheth* the child with her food, and that the child could *not* live without the mother, yet both the Body and the Spirit, which are generated out of the mother, are the *Childs* proper own, and it retaineth its corporeal right to it self.

73. And in this *manier* it is with the Angels, they are also all composed, framed or figured out of the *Divine Seed*, but every one hath his own *Body* to it self, though they are in Gods house, and feed on the *fruit* of their mother, out of which they were made, yet their Bodies are their *proper* own.

74. But the quality *Externally* without them, or externally without their Bodies, *viz.* their mother; is *not* their propriety, as also their mother is not the childs propriety; also the *mothers* food is not the
child's

The Corporeal Substance of an Angel. Chap.V.
child's propriety, but the mother giveth it to the child; out of love, seeing she hath generated the child.

75. She may well also thrust the child out of her house, when the child is stubborn and will not be Obedient; and may withdraw her food from it, which also thus befell the *Principality of Lucifer*.

76. Thus God may withdraw his Divine Power which is Externally without the Angels, when they elevate themselves against him: but when that is done, a spirit must faint and perish.

77. As when the Ayr, which also is man's mother, is withdrawn from a man, he must needs dye. So also the Angels cannot live without their mother.

The Fifth Chapter.

*Of the Corporeal Substance Being and Propriety
of an Angel.*

Question.

Now here the Question is; What manner of Body form or shape hath an Angel, or what figure is it of?

Answer.

2. As Man is created to the Image and Similitude of God, so also are the Angels, for they are the Brethren of men, and men in the Resurrection will have no other form or Image, then the Angels have, as our King CHRIST himself testifieth, *Matt.22.30*.

3. Besides,

3. Besides, the Angels never shewed themselves in any other form or shape to men here on Earth, then in a humane form and shape.

4. Therefore seeing in the Resurrection, we shall be like the Angels, the Angels must needs be shaped and figured like us, or else we must assument to us another Image or shape in the Resurrection, which would be against and Contrary to the first Creation.

5. Thus also *Moses and Elias appeared to the Disciples of Christ* in their own form and shape, on mount Tabor, though they had been a long time in heaven before, (*Matth. 17.*).

6. And *Elias was taken up into Heaven alive, with his Living Body*, and yet had now no other form or shape then he had when he was on earth (*2 Kings. 2. verse 11.*)

7. Also when *Christ went to Heaven*, two Angels hovered in the Clouds, and said to the Disciples: ye men of Israel, what do you look after? This *JESUS shall come again*, as you have seen *HIM go away to Heaven*; *Act. 1. verse 11.*

8. Thus it is plain and clear enough, that He will come again in the same form at the last day, with a *divine and glorified Body*, as a Prince of the Holy Angels, which shall be the Men-Angels.

9. The Spirit also testifieth clearly, that Angels and Men have one and the *same Image*: for God hath made *another Angel instead of Expelled Lucifer and his Legions*, out of the same place, wherein Lucifer late, and *out of* which, he was made, which Angel was *ADAM*, if he had but persevered in his clarity brightness or Glory.

10. But there is yet a Sure Hope of Resurrection, and

and then we shall get the Angelical Clarity or Glory and Purity again.

Question.

11. Now thou wilt ask ; How are the Angels then
Created according to the Image of God ?

Answer.

12. First, the compacted figured Body is indivisible and incorruptible, and not to be *felt* by Mans Hands ; for it is constituted or composed out of the *Divine* power, and that power is so knit and *bound* together, that it can never be destroyed again.

13. For as *none*, no not any thing, can destroy the whole Deity, so also there is *not* any thing can destroy an Angel ; for every Angel is formed figured set together or composed out of *all* the powers of God, not with flesh and blood, but out of the *Divine* power.

14. And first the Body is out of all the *powers* of the Father, and in those powers is the *light* of God the Sonne ; and now the powers of the Father and of the Sonne, which are in an Angel creaturely, generate an understanding *spirit*, which riseth up in that Angel.

15. First of all the powers of the Father, generate a light, whereby an Angel seeth into the *whole* Father, whereby he can see the *outward* power and operation of God, which is Externally without its own Body, and thereby can *see* its fellow-brethren, and can see and *enjoy* the glorious fruit of God, and therein confisteth its Joy.

16. And that light at *first* came out of the Sonne of

of God in the powers of the Father, into the Angelical Body creaturely, and is the *Bodies* proper own, which cannot be withdrawn from it by any thing, unlesse it self extinguisheth it, as *Lucifer* did.

17. Now all the powers, which are in the whole Angel, generateth that light; and as God the Father generateth his Sonne to be his *Heart*, so the power of the Angel generateth also *its* Sonne and Heart in it self, and that *again* enlightneth all powers, in the whole Angel.

18. After that there goeth forth out of all the powers of the Angel, and also out of the Light of the Angel; a *fountain*, which springeth or boyleth in the whole Angel: and that is its *spirit*, which riseth up into all eternity: for in that spirit is all knowledge and *skill* of all the powers, which are in the total God.

19. For, that spirit springeth up out of all the powers of the Angel, and goeth up into the *Mind*, where it hath *five* open Doors, there it can look round about and see whatsoever is in God, and also whatsoever is in it self.

20. And so goeth forth from all the powers, of the Angel, as also from the light of the Angel: *as the Holy Ghost* goeth forth from the Father and the Sonne, and filleth the whole *Corpus* or Body.

Now Observe the Great Mystery.

21. As there are *Two* things to be observed in God: the *first* is the *Salitter*; or the Divine powers, out of which the Body or Corporeity, is: and the *second* is the *Mercurius*, Tone, Tune or Sound. Thus also it is in like manner and form, in an Angel.

22. First there is the *power*, and in the power is the Tone or *Tune*, which riseth up in the spirit, into the Head, into the *Mind*, as in man in the Brain, and in the Mind it hath its *open Doors or Gates*; but in the *Heart* it hath its *Seat Residence and Original*, where it existeth out of all powers.

* or to.

23. For the fountain of all powers floweth * in the Heart, as it doth also in man, and in the Head it hath its *Princely seat*, where it feeth all, smelleth all, and feeleth all.

24. And now when it feeth and heareth the *divine Tone Tune and Sound* rise up, which is externally without it, then is its spirit *affected*, and kindled with joy, and elevateth it self in its *Princely seat*, and *Singeth* and *ringeth forth* very joyful words concerning Gods Holiness, and concerning the fruit and vegetation of the *Eternal Life*.

25. Also concerning the ornament colours and *Beauty* of the eternal *Joy*, and concerning the amiable blessed glance or gracious *aspect* and *Countenance* of God the Father, Sonne, and Holy Ghost; also concerning the excellent fraternity fellowship and *communion* of Angels, concerning the continual everlasting joyfulness, concerning the holiness of God, and concerning the *Angels own Princely Government*.

26. In brief, concerning *all powers*, and that which proceedeth from all Gods powers, which in regard of the untowardnesse of my corruption in the flesh I cannot write; I would much rather be there present my self.

27. But what I cannot write here, I will commit to thy *Soul* to consider further of it: and at the day of the *Resurrection* you shall see it most plainly and clearly.

28. You

28. You should not here scorn my spirit, for it is not sprung forth from the wild Beast, but is generated from my power and vertue, and enlightened by the Holy Ghost.

29. I write not here without knowledge; but if thou, like an Epicure and Fatted Swine of the Devill, from the Devils instigation shouldest mock at these things, and say :

30. The Fool surely hath *not* gone up to heaven, and seen or heard them : *these* are meer Fables: therefore in the power of my knowledge, I would have you watried and *Cited* before the severe Judgment of God.

31. And though in my body I am *too weak*, to bring thee thither; yet *That* from which I have my knowledge, is mighty and potent enough to cast thee even into the Abyssle of Hell.

32. Therefore take warning, and consider, that thou also belongeth to the Angelical *Quire*, and read the following Hymne with longing delight, and then the Holy Ghost will be awakened and stirr'd up in thee, and thou also wilt get a desire and Longing after the heavenly Chorus and Quire of Dancing.

Amen.

33.

The Musician hath wound up his Pegs and tuned his Strings; the Bridegroom cometh, take heed thou dost not get the *hellish* * *Gout* in thy feet, when the * *Podagra*. Round beginneth, lest thou be found uncapable or unfit for the Angelical Dance, and so be thrust out from the *wedding*, seeing thou hast no *Angelical Garment* on.

34. Surely the Gate will be lock'd upon thee, and so thou wilt not enter in any more, but wilt *Dance*

The Corporeal Substance of an Angel. Chap.V.
with the Hellish wolves in the hellish fire : truly thou
wilt forget then to mock, and sorrow will gnaw
thee.

Of the Qualification of an Angel.

Question.

35. The Question now is , What manner of qua-
lification hath an Angel ?

Answer.

36. The *Holy Soul* of a man, and the *spirit* of an
Angel, is and hath one and the same Substance and
Being, and there is no difference therein, but onely
in the *quality* it self, or their corporeal government,
that which qualifieth *outwardly* or from without in
man, by the Ayr, hath a *corrupt earthly* quality ; yet
on the other side it hath also a *Divine and heavenly*
quality hidden from the Creatures.

37. But the *holy Soul* understandeth it well, as the
Kingly Prophet *David* saith, *The Lord rideth on the*
wings of the wind, Psal. 104.3.

Question.

38. But a simple man may ask : What do you
mean by the word *qualifying*, or, what is that ?

Answer.

39. I mean thereby the power, which in the Bo-
dy of the Angel entereth in from without, and com-
meth forth again : As in a Similitude ; When a
a man fetcheth breath and breatheth it forth again:
for therein standeth the life both of the Body and of
the Spirit.

40. The quality from without, kindleth the spirit in the heart, in the first fountain; whereby all the powers in the whole Body become stirring, and then that quality in the corporeal spirit, which is the *natural Spirit* of an Angel or Man, riseth up into the Head where it hath its Princely Seat or *Throne* and Government, and there it hath its *Counsellours*, whose advice it taketh.

41. The first Counsellour is the *Eyes*, they are affected with every thing they look upon, for they are the *Light*.

42. For, as the Light goeth forth from the Sonne of God in the whole Father into all the powers, and affecteth all the powers of the Father, and on the other side all the powers of the Father affect the *Light* of the Sonne of God:

43. So do the Eyes work in the thing they look upon, and the *thing* worketh again in the Eyes, and the Counsellor, the Eyes bringeth it into the *Head* before the Princely Seat or Throne; and there it is to be approved of.

44. Now if the spirit is pleased therewith, then it bringeth the same to the heart, and the heart giveth it to the passages or *Issuings* forth of the powers or fountain-veins in the whole Body; and then the Mouth, and Hands, and Feet, fall to work.

45. The second Counsellour is the *Ears*, which have their rise also from all the powers in the whole body through the spirit, their fountain is *Mercurius* or the *Sound*, which ariseth from all the powers.

46. And as in all the powers of God the *Mercurius* riseth and soundeth, wherein the heavenly Tone Tune or Joy consisteth, and the Tone or Tune goeth forth out of all the powers, and so in the attraction of the

the Spirit in God, is elevated or raised up :

47. And when one power toucheth or stirreth the other, and tuneth or soundeth ; Then the Tune or Sound goeth forth, and riseth up again in all the powers of the Father ; and so all the powers of the Father are again affected therewith, whereby they are alwayes impregnated with the Tune, and continually generate it again in every power.

48. Thus also the second Counsellour in the Head, is the *Eares*, they stand open, and the sound goeth forth through them, in all that soundeth.

49. Now where the *Mercurius* soundeth, and is elevated, there the *Mercurius* of the spirit goeth also in, and is thereby affected, and bringeth it before the Princely Throne in the Head, where it is to be approved by the other Four Counsellours.

50. And if the Spirit is pleased therewith, then it bringeth the same before its Mother into the Heart, and the Heart or the fountain of the heart giveth it to all the powers in the whole Body ; and then the Mouth and Hands lay hold on it.

51. But if the whole Princely Counsel in the head Be not pleased, so that it is approved, then it lets that go again, and bringeth it not to the Mother the Heart.

52. The third Princely Counsellour is the *Nose*, there the fountain riseth up from the Body in the Spirit into the Nose, and there it hath two open Docres or Gates.

53. And as the Excellent pretious and amiable blessed savour or smell goeth forth from all the powers of the Father and of the Sonne, and tempereth it self with all the powers of the Holy Ghost, whence the *Holy Spirit* and most pretious Savour riseth up from the fountain

fountain of the Holy Ghost: And floweth or boyleth in all the powers of the Father, and kindleth all the powers of the Father, whereby they are impregnated again with the amiable blessed favour or Saving Smell, and so generate it in the Sonne and Holy Ghost:

54. So also in Angels and Men, the power of the smell riseth up out of all the powers of the Body by and through the Spirit, and cometh forth at the Nostrils of the Nose, and is affected with all Smells or favours, and bringeth them through the Nostrils of the Nose, which is the third counsellour, into the Head; before the Princely Seat, or Throne.

55. And there it is to be proved, whether it be a good smell or favour pleasing to its Constitution and Complexion, or no: if it be good, then it bringeth the same to its mother, that it may be brought to effect; if not, then is it expelled and thrust away.

56. And this Counsellor of the Smell, which is generated out of the Salitter, is also mix'd with Mercurius, and so belongeth to the heavenly joyfulness, and is a glorious, Excellent and fair fountain in God.

57. The fourth Princely Counsellour is the Taste, on the Tongue, which also ariseth from all the powers of the Body through the spirit into the Tongue: for all fountain-veins of the whole Body go into the Tongue, and the tongue is the sharpnesse or Taste of all the powers.

58. As the Holy Ghost goeth forth from the Father and the Sonne, and is the sharpnesse or proof of all powers, and in his moving or rising up; bringeth all that which is good, again into all the powers of the Father, whereby the powers of the Father are impregnated again, and so continually generate the Taste.

59. But

59. But that which is *not good*, the Holy Ghost speweth that out, as a loathsome abomination, as it is written in the *Apocalypse* the 3. Chap. v. 16. and as he spewed out the Great Prince Lucifer in his pride, and perdition. For he could no more endure to Taste the fiery proud stinking quality : and thus it is also as to all Proud stinking Men.

60. O Man let this be told thee, for the Spirit is earnestly *Jealous* in this thing especially : *desir* from Pride, or else it will be with you, as it befell the Devils : there is no jesting or *trifling* herein; the Time is very short, thou wilt suddenly Taste it, I mean the hellish fire.

61. Now as the Holy Ghost proveth all ; so the Tongue also proveth all Tastes : and if the same pleaseth the Spirit, then it bringeth the same into the head ; to the *other four* Counsellours before the Princely Seat, and there it is proved, whether it be profitable or wholesome for the qualities of the Body.

62. If so, then is it brought to the Mother, the Heart, which giveth it to all the veins or powers of the Body, and then the Mouth and Hands lay hold on it.

63. But if it be *not good*, then the tongue *spits* or speweth it out, before it comes to the Princely Counsel.

64. But though it be pleasant to the Tongue, and is of a good Taste, and yet is not serviceable and useful for the whole Body, then it is *rejected* nevertheless, when it comes before the Councell, and the Tongue must spit or *spew* it out , and touch it no more.

65. The *fifth* Princely Counsellour is the *Feeling*; which

which fifth Counsellour ariseth also from all the powers of the Body in the spirit, into the Head.

66. For as *all powers* go forth from God the Father and Sonne, in the Holy Ghost, and so one toucheth the other, from whence existeth the *Tune* or *Mercurium*, so that all the powers do sound and move themselves.

67. Else if one did not touch the other, nothing would stir *at all*, and so this touching maketh the Holy Ghost stir, so that he riseth up in all the powers, and toucheth all the powers of the Father, wherein then existeth the heavenly joyfulness or *triumphing*; as also tuning, sounding, generating, blossoming, and vegetation or Springing, *all* which, hath its rising from this, that one power toucheth the other.

68. For Christ saith in the Gospel, *John 5. v. 17. I work, and my Father worketh also.* And he meaneth this very touching and working, in that every power goeth forth from him, and generateth the Holy Ghost, and in the Holy Ghost all the powers are already clearly stirr'd, by the going forth of the Father.

69. And therefore the Holy Ghost floweth boyleth and riseth up from eternity, and kindleth again, all the powers of the Father, and maketh them Stirring, so that they are always impregnated.

70. In such a manner it is *also* in Angels and Men: for all powers in the Body arise, and touch one another, or else Angels and Men could *Feel* nothing.

71. But if one member be too much stirr'd, it cryeth to the whole Body for Help, and the whole Body stirs, as if it were in a great commotion or *Uproar*, as if the *Enemy* were at hand, and cometh to help that

Member, and to deliver and release it from the Pain.

72. This you may see if a *Finger* be but hurt, crush'd or wounded, or any other member of the Body, be it which it will; presently the Spirit in that place *runneth* suddenly to the mother the Heart, and complaineth to the Mother; and if the pain do but a little *exceed*, then the mother rouzeth up and awakeneth all the members of the Body, and *all* must come to help *that Member*.

Now Observe:

— 73. Thus *one* power continually toucheth and stirreth the *other* in the whole Body, and all the powers rise up into the head before the Princely Counsell, which proveth the stirring of all the powers.

74. Now if one member stirreth *too much*, and at any time *hurteth* a princely Counsellour; *viz.* by *Seeing*, it would be in Love with that which it *ought not* be in love withall.

75. As Lord Lucifer did, who saw the Sonne of God, and fell in love with that *high light*, and moved and stirred himself so very much, intending to be *equal* with him, or indeed to be *higher* and brighter then He; such stirring or meddling, the Counsellours reject.

76. Or if it would stir and move too vehemently by *Hearing*, and would fain hear false and wicked Tongues in talking Lies and Fictions, and bring that to the *heart*, this also is rejected by the Counsellours.

77. Or

77. Or if it would by the Smelling get a Longing or Lustng after that which is none of its own, as Lord Lucifer did also, who longed after the holy Sa-vour or Sweet Smell of the Sonne of God, and intended in his elevation and kindling to smell and favour yet more pleasantly.

78. In that manner as he deceived our Mother Eve also, saying ; *If she did but eat of the forbidden Tree, then she should be wise or witty, and be like God,* Gen.3.5. But this smelling or stirring, the Councell rejected also.

79. Or if by Tasting it should fall into a desire and longing, to eat that which is not of the quality of the Body, or is none of its own ; as Mother Eve in Paradise, fell a longing to eat of the Devils Swine-Apples, and did eat thereof ; such stirring in lust the Councel also rejecteth.

80. In brief: There are therefore Five in the princely Councell, that one should advise the other : and every one is of a peculiar sundry Quality, and that compacted or concreted spirit which is generated out of all the powers, He is their King or Prince, and he sitteth in the Head in the Brain of a Man, and in an Angel in that Power which is instead of the Brain of a Man, and in the Head also upon his Princely Throne, and executeth every thing, which was concluded and decreed by the whole Princely Councell.

The Sixth Chapter.

How an Angel, and a Man, is the Similitude and Image of God.

I.

Behold! as the *Being* in God, is, so is the *Being* also in *Man* and *Angels*; and as the *Divine Body* is, so is also the *Angelicall and humane Body or Corporeity*.

2. But with this difference only, that an *Angel* and a *Man* is a *Creature*, and *not the whole Being*, but a *Sonne* of the whole *Being*, whom the whole *being* hath generated: and therefore it is fit that it should be in *Subjection* to the whole *Being*, seeing it is the *Sonne* of its *Body*.

3. Now if the *Sonne* resist and *oppose* the *Father*, it is but right, that the *Father* should cast him away out of the *House*: seeing the *Sonne* sets himself against him that hath generated him, and from whose power he is *become* a *Creature*.

4. For if any make somewhat out of that, which is his own, he may, if it doth *not* prove according to his will, do with it what he pleaseth, *and make it either a vessel of honour or dishonour*; which was done even so to *Lucifer*.

Now Observe:

5. The *whole Divine power* of the *Father* speaketh forth from all Qualities, the WORD; that is, the *Sonne* of God.

6. Now

6. Now that Voice or *that WORD*, which the Father speaketh, goeth forth from the Fathers *Salitter* or powers, and from the Fathers *Mercurius* Sound or Tune : And the Father speaketh this forth in himself, and *that WORD* is the very splendor or Glance proceeding from all his powers.

7. But when it is spoken forth, it stayeth or sticketh *no more* in the powers of the Father, but soundeth or tuneth back again in the whole Father in *all* powers.

8. Now that WORD, which the Father *pronounceth* or speaketh forth, hath such a *sharpnesse*, that the Tone of the WORD goeth swiftly in a moment, through the whole *Deep* of the Father, and that sharpnesse is the *Holy Ghost*.

9. For the WORD, which is spoken forth, or outspoken, abideth as a splendor or glorious * *Editt*, * or *Proclamation*,

10. But the Tone or Sound, which goeth forth through the *word*, executeth the Edict of the Father, which he had outspoken through the Word; and that is the *Birth* or Geniture of the *holy Trinity*.

11. Now behold ! An Angel and a Man is thus also : the power in the whole Body hath all the *Qualities*, as it is in God the Father.

12. And as all the powers in God the Father, rise up from eternity to eternity : so all the powers rise up also in an Angel and in a Man, into the *Head*, for higher they cannot rise : for they are but Creatures, which have a Beginning and End.

13. And in the Head is the *divine Council-Seat* or Throne, and it signifieth God the Father, and the *Five Senses* or qualities are the *Counsellours*, which have

How an Angel and a Man is the Image of God. Ch.VI.
have their influences out of the whole Body out of all
the powers.

14. Now the *Five Senses* always sit in Council
in the Power of the whole Body, and when the
Councils Decree is concluded, then the compacted
or concreted *Judge* speaketh it out into its Center or
midst of the Body; as a *WORD*, into the Heart; for
that is the fountain of all powers, from which also it
taketh its rise.

15. Now it standeth there in the Heart, as a *self-
subsisting Person*, composed out of all powers, and is
a Word; and signifieth God the Sonne; and now it
goeth out from the *Heart* into the *Mouth* on to the
Tongue, which is the sharpnesse, and that so sharpen-
eth it, that it soundeth forth and is distinguished ac-
cording to the *Five Senses*.

16. From what Quality soever the word taketh
its original, in that quality it is thrust forth upon
the Tongue, and the power of the *distinction* or differ-
ence goeth forth from the *Tongue*; and that signifi-
eth the Holy Ghost.

17. For as the Holy Ghost goeth forth from the
Father and the Sonne, and *distinguishes* and sharp-
neth all, and effecteth or produceth that, which the
Father speaketh through the Word.

18. So also the Tongue sharpneth *articulateth* and
distinguishes all that, which the *Five Senses* in the
head bring through the heart on to the Tongue, and
the Spirit goeth forth from the Tongue through the
Mercurius or Tone in that place, as it was decreed or
concluded by the Council of the *five Senses*, and exe-
cuteth it all.

Of the Mouth.

19.

22. The *Mouth* signifieth, that thou art an un-all-mighty Sonne of thy Father, whether thou art an Angel or a Man. For through the Mouth thou *must* draw into thee the power of thy Father, if thou wilt *live*.

23. An Angel must do so, *as well* as a man, though indeed he needs not to use the Element of *Aire*, in that manner *as* a man doth; yet he must attract into himself, through the Mouth, *the Spirit*, from which, the *Ayr* in this world existeth.

24. For in Heaven there is *no* such *Ayr*, but the qualities are very meek and joyful, like a pleasant cheering *Breath* of wind, and the Holy Ghost is among all the qualities in the *Salitter* and *Mercurium*.

25. And this the Angel *also* must make use of, or else he cannot be a *moveable* creature, for he must also eat of the heavenly fruit, through the Mouth.

26. Thou must *not* understand this in an *earthly* manner, for an Angel hath no Guts, neither Flesh nor Bones, but is constituted or composed by the Divine power, in the shape *form* and manner of a man, and hath all members, like Man, *except* the Members of Generation and the Fundament or *going out of the Draffe*, neither hath an Angel need of them.

27. For Man gat his members of Generation and Fundament first in his dolefull and lamentable fall. An Angel sendeth forth nothing, but the *Divine power*,

er, which he taketh in at his Mouth, wherewith he kindleth his heart, and the heart kindleth all the members, and that he sendeth forth from himself again at the Mouth, when he speaketh and praiseth God.

25. But the heavenly fruits which he eateth, are not earthly ; and though they are in such a *form* and shape as the earthly are, yet they are meer *Divine* power, and have such a pleasant Lovely Taste and Smell, that I cannot liken it to any thing in this world : for they *Taste* and *Smell* of the *Holy Trinity*.

26. Thou must not think, that they are there only as it were a Type or *shadow* of things ; no : for the Spirit sheweth plainly, that in the heavenly pomp in the heavenly *Salitter* and *Mercurius*, do grow *Divine* Trees, Plants, Flowers, and all sorts, of whatsoever is in this world but as a type and resemblance : And as the Angels are, so are the vegetation and fruits, all from the Divine power.

27. These heavenly Sprouts and Springings thou must not wholly liken to this world : For there are two Qualities in this world, a *Good* and an *Evil* : and many things grow through the power of the Evill quality, which doth not so in Heaven.

28. For Heaven hath but one form or manner, nothing groweth there, which is not good : Only Lord Lucifer hath deform'd and dress'd this world in that manner : And therefore was Mother *Eve* ashamed, when she had eaten of that which was dress'd by the *Evil* quality, in like manner also she was ashamed of her members of Generation, which she had caused by biting of this *Apple*.

29. The Angelical and Heavenly fruit hath not such

such a substance: indeed it is most certain and true, that *there are* all manner of fruits in *heaven*, and *not* meerly Types and Shadowes: also the Angels *pluck* them with their Hands, and eat them, as we do that are Men, but they need *not* any Teeth to do it withall, *neither* have they any, for the fruit is of a divine power.

30. Now all this, whatsoever an Angel maketh use of, which is Externally *without* him, for the supporting of his life, is *not* his corporeal propriety, as if he had it by a Natural right, but the *Heavenly Father* giveth it them in love.

31. True it is, their Body is their own propriety, for God hath given it to them for a propriety: Now whatsoever is given to any for his *own* or for propriety, that is his by *right of Nature*, and he doth not deal righteously which taketh it from him again, unlesse upon condition and agreement: And thus God doth *not neither*, and therefore an Angel is an eternal incorruptible Creature which standeth or subsisteth in all Eternity.

32. But what would the Body *profit* him, if God did *not feed* it, for then it would have no mobility, and would lye still like a dead Block. Now *therefore*, the Angels are obedient to God, and humble themselves before the *powerful* God, they honour laud and praise him in his Great Deeds and Works of *wonder*, and sing continually of Gods *Holiness*, *Because* He feedeth them.

Of the Gracious Blessed and Joyfull Love, of the
Angels, toward God, from a true
Ground.

33.

The right *Love* in the *divine* Nature cometh from the *fountain* of the Sonne of God. Behold thou child of man, let this be told thee ; the Angels know *already* what the right Love toward God is, but thou needest it in thy *cold Heart*.

34. Observe : when the gracious amiable blessed Joyful Glance and Light, together with the sweet power out of the Sonne of God, shineth into all powers in the whole Father : then *all* the powers are kindled by the Gracious amiable blessed lovely Light and sweet power, in a triumphing and joyful manner.

35. So also, when the Gracious amiable Blessed and joyful Light of the Sonne of God shineth on the loving Angels, and casteth its Beams into their Heart, then all the powers in *their* Body are kindled ; and there riseth up such a Joyful Love-fire, that for great joy they sing and ring forth Praises, and that which neither I nor *any* other Creature is able to express.

36. With this *Song* I would have the Reader *carried* into the other life, where he will have *experience* thereof : I am not able to set it down in Writing.

37. But if thou wilt have experience of it in *this* world; give over thy Hypocrisie, Bribery and Deceit and thy Scorning : and turn thy heart in all seriousness.

nesse to God: Repent thee of thy Sins, with a true intention and resolution to live Holily, and pray to God for his holy Spirit.

38. Wrestle with him, as the Holy Patriarch Jacob did, who wrestled with him all night; till the dawning of the Day, or Morning Radius brake forth, and would not give over till God had blessed him (Gen. 32.) Do thou so like wise with him, and the Holy Ghost will get a form in thee.

39. If thou holdest on in thy earnestnesse, and wil not give over, then will this fire come suddenly upon thee, like lightning and shine into thee, and then thou wilt well experiment that, which I have here written, and wilt easily beleeve that which is in my Book.

40. Thou wilt also become quite another man, and wilt think thereon all the dayes of thy life; thy delight will be more in Heaven, then on Earth.

41. For the conversation of the Holy Soul is in Heaven, and though indeed it converseth in the body on earth, yet it is alwayes continually with its Redeemer JESUS CHRIST, and eateth as a guest with him. Note this!

The Seventh Chapter.

Of the Court Place and Dwelling, also of the Government of Angels, how it stood at the beginning, after the Creation, and how it is become as it is.

1.

HEre the Devil will *oppose* like a Snarling Dogg, for his shame will be discovered: and he will give the Reader many a sore stroake, and alwayses put him in *doubt* that these things are not so.

2. For nothing doth torment him more, then when his Glcry is *upbraided* to him, by signifying what a Glorious King and Prince he hath been: when this is objected to him, then he is in a *rage*, and madnesse, as if he would storm and overthrow all the world.

3. If this Chapter should be lighted upon by a Reader in whom the fire of the Holy Spirit should be somewhat *weak*, I fear the Devil would be very busie to set upon him, tempting him to *doubting* whether the things, set down here, be so or no, that his kingdome might not stand so very naked, nor his shame be so *quite* discovered.

4. Now if he can but suppose he shall bring it to pass to be doubted of in any heart, he will not fail to use his *utmost* skill pains and labour therein. I see very well already, that he hath it in his purpose.

5. Therefore I would have the Reader warned, that he be *diligent* in the reading hereof, and patient,

sq

so long, till he cometh to the reading of the *Creation* and of the *Government* of this world, and then he will find it plainly and clearly demonstrated from *Nature*.

Now Observe:

6. When God Almighty had *Decreed* in his Council, that he would make Angels or Creatures out of himself, then he made them out of his eternal power and *wisdom*, according to the form and manner of the Liberty in his Deity, and according to the *Qualities* in his Divine Being.

7. At first he made three Kingly Governments or Dominions, answerable to the *number* of the Holy Trinity, and each Kingdom had the Order or Ordinance, power and *quality* of the divine Being.

8. Now elevate thy Sense Thoughts and Spirit into the Deep of the Deity, for here a Gate is *opened*. The Place or Space of this world the Deep of the Earth, and above the Earth even to Heaven, as also the created *Heaven*, which was made *out of the *midst of the Waters*, which moveth above the Stars, *or Centre. and which we behold with our Eyes, whose depth we cannot sound or reach with our sense: all this place or room together was one Kingdom, and *Lucifer* was King therein before his being thrust out.

9. The other two Kingdoms, that of *Michael* and that of *Uriel*, those are *above* the created Heaven, and are like that other Kingdom;

10. These three Kingdoms together contain such a Deep, as is not of any *humane Number*, nor can be measured by any thing.

11. Yet you must know, that these three Kingdoms have

Of the Habitation and Government of Angels. Ch. VII.
have a Beginning and End: But that God, who hath made these three Kingdoms out of himself, is infinite, and hath no End.

12. Yet, without and beyond and besides these three Kingdoms there is likewise the *power* of the Holy Trinity, for God the Father hath *no End*.

13. But thou art to know this Mystery, that in the Center or *Midst* of these three Kingdoms is generated the splendor or Sonne of God.

[14. This needs explanation: Read the * Second and † Third part of these writings, where it is described more fundamentally: for nothing that is divisible measurable or circumscriptive, is here meant or understood, only it was in simplicity and plainnesse set down so at the first, because of the slow and dull apprehension.]

15. And the three Kingdoms are *circular* round about the Sonne of God, neither of them is further or nearer to the Sonne of God, for the one is equally as near about the Sonne of God as the other.

16. From this * fountain and from all the powers of the Fether goeth forth the Holy Ghost, together with the Light and power of the Sonne of God in and through all *Angelical* Kingdome or Dominions: and without *beyond* and besides all the Angelical Kingdoms, which no Angel or man is able to dive or search into.

17. Neither have I any purpose to consider of it further, much lesse to write, but my *Revelation* reacheth even into the three Kingdoms, like an Angelical Knowledge.

18. But not in my Reason or apprehension or in perfection like an Angel, but *in part*, and so long only, as the Spirit tarrieth in me; further I know it not.

19. When

* The Three
Principles.
† The Three-
fold Life.

D.

* or Tree.

19. When he parteth from me, I know nothing, but the Elementary and earthly things of this world: but the Spirit seeth even into the depth of Deity.

Question.

20. Now one may ask, what manner of Substance or thing it is? that the Sonne of God is Generated in the Center or *midst* of these Three Kingdoms? Surely one Angelical Hoast must needs be nearer unto him then the other, seeing their Kingdom hath so great a Deep?

21. Also then the Glory Clarity or *brightesse* and power of the Sonne of God would not be so great without *beyond* or besides those Kingdoms, as in with and *among* those that are near him, and as in the Angelical Circuit or Court?

Answer.

22. *Answe.* The holy Angels were made to be creatures from God: that they should *praise sing ring forth and Inbilate* before the Heart of God, which is the Sonne of God, and *increase* the heavenly joy.

23. where then should the Father else place them, but before the Gate of his Heart? Doth not all joy of Man, which is in the *whole* man, arise from the fountain of the Heart: so in God also then there ariseth the gyeat joy out of the fountain of his Heart.

24. And therefore hath he created the Holy Angels out of himself, which are as it were *little Gods*, answerable to the Being and qualities of the whole God, that in the power should Act forth the praise, and sing and ring forth in the power, and increase the arising joy from the heart of God.

25. But

[25. But the Splendor and the power of the Sonne of God, or heart of God, which is the Light, or source and fountain of joy, taketh up his fairest and most joyfull original; in the center or midst of these kingdoms, and shineth into, and through all the Angelical Gates.

26. Thou must understand this *properly*, what the meaning of it is: for when I speak by way of similitude, and *liken* the Sonne of God to the Sun or to a round Globe; it hath not that meaning as if he were a circumscriptive fountain, which can be measured, or whose depth, beginning, or end, could be fathom'd. I write so only by way of similitude, till the Reader may come to the true understanding.

27. For the meaning is not here, that the Sonne of God should be generated *only* in the Center or midst of these Angelical Gates, and no where else without beyond or *besides* these Angelical Gates.

28. For the powers of the Father are *everywhere*, from and out of which the Sonne is generated and from which the Holy Ghost goeth forth; *how* should he then be generated only in the Center of these Angelical Gates?

29. This therfore is the only ground and *meaning*, that the Holy Father, who is ALL would have in these Angelical * Gates, his most joyful and most richly loving Qualities, out of which the most joyful and most richly loving Light, Word, heart, or fountain of powers; is Generated: and therefore hath created his Holy Angels in this place for his joy honour and Glory.

[30. In the Abyssal or bottomlesse Eternity indeed, it is in one place as well as in another: but where there are no Creatures, it cannot be known but by the Spirit in its wonders.]

31. And

31. And this is the *Select* place of the glory of God, which God the Father, in himself, hath made choise of, wherein his Holy WORD, or heart is generated in *highest* glory Clarity or brightnes, power and tryumphing joy.

32. For, Observe this Mystery; The Light, which is generated out of the powers of the Father, which is the true fountain of the Sonne of God, is generated *also* in an Angel, and a Holy Man, so that in the same light and knowledge he tryumpheth in great joy;

33. How then is it that he should *not* be generated every where, in the *whole* Father? For his power is ALL, and every where, even there, where our heart and sences or Thonghts cannot reach:

34. And so Now, where the Father is, there is also the Sonne and the Holy Ghost: for the Father every where generateth the Sonne, his holy WORD, power light, and sound, and the Holy Ghost, goeth every where forth, from the Father and the Sonne, even *within* all the Angelical gates, and *without* besides or beyond the angelical gates also.

35. Now if a Man liketh the Sonne of God to the *Globe* of the Sun, as I have often done in the foregoing Chapters; that is spoken in the way and manner of Natural similitudes, and I was *constrained*, to write so, because of the mis-understanding of the Reader, that so he might raise his Sense or Thoughts in these natural things, and climbe from step to step, from one *degree* to another, till he might come into the high mysteries.

36. But it hath not this meaning, that the Sonne of God, is a circumscribed compacted figured Image, like the Sun.

37. For if it were so, then *must* the Sonne of God have a beginning, and the Father must have generated him at *once*, and then he could *not* be the Eternal Almighty Sonne of the Father, but were like a King, who had yet a greater King *above* him, who had generated him in Time, and in whose power it were to alter and to *change him*.

* or Part. 38. This were such a Sonne, as had a beginning, and his power and splendor were *like* the power of the Sun which goeth forth from the Sun; the Body or Globe of the Sun standing still in its place: And if this were so, then indeed one Angelical * Gate would be *nearer* to the Sonne of God, then another.

39. But here I will shew to thee the highest Gate of the divine Mystery, and thou needst seek no higher, for there is no higher.

Observe:

40. The Fathers power is all, in and above all Heavens, and the same power every where generateth the Light. Now this ALL-POWER, is, and is called, the *all-power* of the Father; and the Light which is generated out of that all-power, is, and is called the Sonne.

41. But it is therefore called the Sonne, in that it is generated out of the Father, so that it is the *Heart* of the Father in his powers.

42. And being generated, so it is another Person, then the Father is: for, the Father is the *power* and Kingdom, and the Sonne is the *Light* and Splendor in the Father, and the Holy Ghost is the *moving* or *exit* out of the powers of the Father and of the Sonne,

Sonne, and formeth figureth frameth and Imageth all.

43. As the *Ayr* goeth forth from the power of the Sun and Stars, and moveth in this world, and causeth that all creatures are generated, and that the Grasse Herbs and Trees spring and grow ; and causeth *all* whatsoever is in this world to be :

44. So the Holy Ghost goeth forth from the Father and the Sonne, and moveth or acteth, formeth or frameth and Imageth all that is in the *whole God*.

45. All growing or vegetation and forms in the Father arise and spring up moving in the Holy Ghost ; therefore there is but ONE only GOD, and *three distinct Persons* in one divine Being, Essence or substance.

46. Now if a Man should say, the Sonne of God were an Image, circumscriptive or measureable like the sun, then the Three Persons would onely be in that place where the Sonne is, and his splendor or *shining* would be without or beyond him, and as gone forth from the Sonne, and the Father would be One, onely Externally without or besides the Sonne, and then the power of the Father, which would be afar off, and wide distant from the Sonne, *would not* generate the Sonne and Holy Ghost, externally without and beyond the Angelical Gates ; and so there would be an *un-almighty* Being, Externally without or besides this place of the Sonne ; and moreover the Father would be a Circumscribed or measurable Being.

47. Which is *not* so : but the Father every where generateth the Sonne out of all his powers, and the Holy Ghost goeth every where forth from the Fa-

ther and the Sonne, and so there is but ONE onely God in one Being with three distinct Persons.

48. Of which you have a similitude in the precious Gold-Oar or a Gold-Stone, unseparated. First there is the matter, that is, the *Salitter* and *Mercurius*, which is the *Mother* or the whole stone, which generateth the Gold every where in the whole *Stone*, and in the Gold is the glorious power or vertue of the Stone.

49. Now the *Salitter* and *Mercurius* signify the Father, the Gold signifieth the Sonne, and the power or vertue signifies the Holy Ghost : in such a manner also is the *Ternarie* in the holy Trinity onely, that all moveth and goeth forth therein universally.

50. Men find also in a Gold stone a little bit of it in some place wherein there is more and *purer* Gold, then in another not discerned, though there is Gold in the *whole* stone or Oare.

51. Thus also is the Place or Space in the *Center* or midst of the Angelical Gates a more pleasant, more gracious amiable and blessed Place, to the Father, wherein his Sonne and Heart is generated in the most richly and fully loving manner, and wherein the Holy Ghost goeth forth from the Father and the Sonne, in the most richly and fully loving manner.

52. Thus you have the right ground of this mystery, and you *ought not* to think, that the Sonne of God was generated of the Father, at *once* at a *certain time*, as one that hath a beginning, and that he standeth now as a *King*, and will be worshipped.

53. No ; this were not an Eternal Sonne, but one that had a beginning, and were under beneath or *inferior* to the Father, that had generated him.

54. Neither

54. Neither would he be all-knowing, for he could not know how it was before his Father had generated him.

55. But the Sonne is allwayes generated continually from eternity unto eternity, and reuineth alwayes continually from eternity, into the powers of the Father again, whereby the powers of the Father are alwayes from Eternity to Eternity continually impregnated with the Sonne, and generateth him continually.

56. Out of which, the Holy Ghost continually Existeth from eternity to eternity, and so continually from eternity to eternity goeth forth from the Father and the Sonne, and hath neither Beginning nor End.

57. And this Being, is not onely so, in one place of the Father, but every where, in the whole Father, who hath neither beginning nor end; into which, no creature can reach with its *Senses* or thoughts.

Of the Nativity or Geniture of an Angelical Kings, and how they came to be.

58.

[*This also is more fundamentally described in the
cc * Second and † Third Book.*]

E.

* Three Principles.
† Threesold Life.

59. The Person or Body of a King of Angels is generated out of all the qualities and out of all the powers of his *whole* Kingdom, through the moving boylng spirit of God, and therefore such a one is their King, in that his power reacheth into all the Angels of his whole Kingdom, and he is the Head or *Throne-Angel*. And such a one was Lord Lucifer also, before his fall.

[*60. And*

Of the Habitation and Government of Angels. Ch. VII.

[" 60. And this also is more fundamentally described
" in our second and third book ; viz. in
" The three Principles of the Divine Being ;
" And in the Threefold Life of Man.

Of the Ground or Foundation and Mystery.

61.

If a man will find out the mystery, and deepest Ground ; he must diligently and exactly view and consider the Creation of this world, the Government or Dominion and order or *Ordinance*, as also the Qualities, of the stars, and the elements.

62. And although these are of a corrupted and twofold Being, which is not living nor hath understanding : for it is but the corrupt *Salitter* and *Mercurius*, in which King Lucifer kept House, wherein is both Evil and Good, though it be indeed the *reall* power of God, which before its corruption was bright and pure, as now it is, in *Heaven*.

63. This power of the Stars and Elements, did the Creator, after the horrible fall of Lucifer's Kingdome, *frame* and put into such order again, as the Kingdome of the Angels *stood in*, in the Divine pomp, before his fall.

64. Only thou must *not think*, that the Angelical Kingdom with its creatures, were so rolled wheeled and turn'd round about, as now the Stars are, which are only powers, and *in regard* of the birth or geniture of this world are thus wheeled or turn'd about, whose birth or geniture standeth in the moving *boylng*

Ch. VII. Of the Habitation and Government of Angels.
ing anguish in Evil and Good, in Corruption and Re-
demption, till the End of this enumeration, or the
Last Day.

119

Now Observe:

65. The Sun standeth in the Center or *Midst* of the Deep, and is the light or heart which proceeded out of all stars: For when the *Salitter* and *Mercurius*, before the Creation of the world, in the Kingdome of Lucifer became thin or dim and bad qualified one with the other: then God extracted the Heart out of all the powers, and made the Sun thereof.

66. And therefore the Sun is the most shining and brightest of all, and re-enlighteneth all the starres again, all the stars *work* in its Power, and it self hath the power of all the stars, it *kindleth* all the powers of the stars with its splendour and heat, and so every Star receiveth from the Sun, according to its power and condition, or *Kind*.

67. Thus also is the Frame and Constitution of the Angelical Kingdom: The Sun signifieth the Supreme Throne-Angel, the *Cherubin* or King, in an Angelical Kingdom: such a one as Lord Lucifer also was, before his fall: He had his seat in the Center or *Midst* of his Kingdom, and raigned by his power in all his Angels.

68. As the Sun ruleth in all the powers of this world in the *Salitter* and *Mercurius*, that is in softnesse and hardnesse, in sweetnesse and sownrnesse, in bitternesse and astringency, in heat and cold, in Ayr and Water.

69. As is apparent in Winter, when there is so hard Cold or Frost, that the water becometh Ice; though the Sun shineth somewhat warm through all the

Of the Habitation and Government of Angels. Ch. VII.
the cold frost, yet for all its beams by which it shineth on them, it freezeth into Snow and Ice.

70. But here I will shew thee the right Mystery. Behold; the Sun is the Heart of all powers in this world, and is compacted framed or composed out of all the powers of the stars, it re-enlightneth all the stars, and all the powers in this world again, and all powers grow active operative or qualifying in its Power.

71. [“Understand it Magically: for it is a Mirrour
“Looking-Glasse or Similitude of the Eternall
“world:”]

72. As the Father generateth his Sonne, that is, his Heart or light, out of all his powers, and that light which is the Sonne, generateth the life in all the powers of the Father, so that in the same light, in the Fathers powers goeth forth all manner of growing vegetation springing, Ornaments and Joy: of such a condition is the Kingdom of Angels, all, according to the Similitude and Being of God,

73. A Cherubim or Leader of a Kingdom of Angels, is the Fountain or Heart of his whole Kingdom, and is made out of all the powers, out of which his Angels are made, and is the most powerfull and brightest of them all.

G. 74. [“The Angelical King is the Center or fountain:
“as Adams Soul is the Beginning and Center of all soules,
“and, As; from the Place of the Sun was created and
“generated the Planetick wheel or Sphear, wherein each
“Star is desirous of the Splendor and Power of the Sun; so
“the Angels are desirous of their Cherubim or Prince:
“all according to God and to his Similitude.”]

75. For the Creatour hath extracted the heart out of the Salitter and Mercurius of the Divine powers.

[“Under-

or to How doth he affect all the Angels? [17.16]

"Understand he hath composed it by the Fiat, viz. the Center of Nature.]

76. And hath formed out of that the Cherubim or King, that he might pressle or penetrate again with his power into all the Angels, and affect them all, with his power.

77. As the Sun with its power presseth into all the Stars, and affecteth them all; or as the power of God the Son, presseth into all the powers of God the Father, whereby they are all affected, wherein the Birth or Geniture of the heavenly Joyfulness springeth up.

78. In this form condition and manner it is also with the Augels. All the Angels of one Kingdome, signifie, the many and various powers of God the Father; the Angelical King, signifieth, the Sonne of the Father, or the Heart out of the powers of the Father; out of which the Angels are made; The Exit out of the King of Angels, or his going forth into his Angels, or his affecting of his Angels, signifieth God the Holy Ghost.

79. And as the Holy Ghost goeth forth from the Father and the Sonne, and affecteth all the powers of the Father, as also all heavenly fruits and forms, from whence all hath its rising, and wherein the heavenly joyfulness doth consist:

80. Just in such a manner is the operation or power of a Cherubim or Throne-Angel, which worketh or operateth in all his Angels, as the Sonne and Holy Ghost operateth in all the powers of the Father; or as the Sun operateth in all the powers of the Stars.

81. Whereby all Angels obtain the will of the Throne-Angel, and are all obedient to him; for they all work in his power which is in them all.

82. For they are the *Members* of his body: as all the powers of the Father, are *Members* of the Sonne, and he is their Heart: and as all heavenly forms and fruits are *Members* of the Holy Ghost, and he *their heart*, in whom they rise up.

83. Or as the Sun is the heart of all the stars, and all stars are *Members* of the Sun, and work one *among* another as one Star, and yet the Sun is the Heart *therein*, though indeed there are many and various powers yet *all* worketh in the power of the Sun; and all hath its *Life* from the Power of the Sun. Look on what you please; be it in * Animals, Metals, or † Vegetables, of the Earth.

The Eighth Chapter.

*Of the whole Corpus or Body of an Angelical
Kingdome.*

The Great Mysterie.

I.

THe Angelical Kingdoms are throughout formed according to the Divine Being, and they have no other form or Condition, then the *Divine Being* hath in its Trinitie.

2. Onely this is the difference ; that their Bodies are *creatures*, which have a Beginning and End, and that the Kingdom, where their Locality *habitation* or Court is, is not their corporeal propriety or proper own, having it for their Natural right, as they have their bodies for a *Natural right*.

3. But the Kingdom belongs to God the Father, who hath made it out of his powers, and he may set it and *dispose* it which way he pleaseth ; otherwise their Body is made according to all, and out of all, the *powers* of the Father.

4. And their power generateth the light, and knowledge *in them* : and as God generateth his Sonne out of *all* his powers ; also as the Holy Ghost goeth forth out of *all* the powers of the Father and, the Sonne : so also in an Angel the Spirit goeth forth from their Heart, from their light, and from *all* their powers.

Now Observe :

5. As the condition and *constitution* of an Angel is in his *Corporeal Body*, with all the Members thereof; such is the condition of a whole Kingdom, which together is as it were one Angel.

6. If a man rightly considereth all circumstances, he will find, that the whole government in its locality circumference or *Region* in a Kingdom, is of the same Condition or Constitution as the body of an Angel is, or as the *Holy Trinity*.

Observe here the Depth.

7. All power is in God the Father, and he is the fountain of all powers in his Deep ; in *Him* is Light and Darknesse, Ayr and Water, Heat and Cold, Hard and Soft, Thick and Thin, Sound and Tone, Sweet and Soure, Bitter and Astringent, and that, which I cannot number or rehearse.

8. Onely I conceive of it in my Body, for That is originally from *Adam* to this time made out of all powers, and according to the *Image of God*.

9. But here thou must not think, that the powers in God the Father are in such wise, or qualifie in such a corrupt manner and kind, as in man, which Lord Lucifer hath so brought to passe ; but it is all very lovely pleasant *delicious* and joyfull, very Gentle and Meek or Mild.

10. First there is the Light : (as I may naturally compare or resemble it) like the light of the Sun, but not so *intolerable* ; as the light of the Sun is intolerable to our corrupted perished Eyes, but very lovely

11. But the darknesse is hidden in the Center of the light, that is, when a creature is made out of the power of the light, and would move and boyl higher and faster in that light then God Himself doth; then that light would go out and be extinguished in that Creature.

12. [“Understand, the Creature kindleth the fire, if its spirit elevateth it self beyond the Humility that is from Love: Read the Second and Third Book, viz. the Three Principles, and the Three-fold Life of Man.]

13. And instead of Light it hath darknesse, and therein the Creature is sensible by experience, that there is a darknesse, hidden in the Center.

14. As when a man kindleth a Wax Candle, it giveth Light, but when it is put out, then is the Snuffe or Candle, darknesse: Thus also the light shineth from all the powers of the Father: but when the powers are perished or corrupted, then the light is extinguished, and the powers would remain in darknesse, as is apparant by Lucifer.

15. The Ayr also is not of such a kind in God, but is a lovely pleasant still breath or voyce blowing or moving; that is; The exit going forth, or moving, of the powers, is the original of the Ayr, in which the Holy Ghost riseth up.

16. Neither is the water of such a kind in God, but it is the source or fountain in the powers, not of an elementary kind, as in this world; if I should liken it to any thing, I must liken it to the Sap or Juyce in

I.

Of the whole Body of an Angelical Kingdom. Ch. VIII.
in an Apple, but very bright and lightsome like Hea-
ven, which is the Spirit of all powers.

17. It is Lord Lucifer which hath thus spoiled it, that it rageth and raveth so in this world, which so runneth and floweth and is so thick and dark, and moreover if it runneth not it becometh stinking; of which I shall treat more largely, when I shall write of the Creation.

18. The Heat is in God a most lovely pleasant soft gentle mild meek warmth, an exit or going forth of light, which expandeth it self rising up from the light, wherein the source or fountain of Love Springeth up.

19. The Cold also in God is not of such a kind, but is a cooling or refreshing of the Heat, a mollifying or allaying of the Spirit, a rising up boyling or moving of the Spirit.

Note here the Depth.

20. God saith in *Moses*, when he gave the Law to the children of *Israel*; *I am an angry jealous God to those, that hate me*: afterward he calls himself also, a merciful God to them that fear him, Exod. 20. 5, 6. Deut. 5.9, 10.

Question.

21. Now the Question is: What is the Wrath of God, in Heaven? And whether God be angry in himself? or how is God moved to Anger?

Answer.

22. *Aufwer.* Here there are chiefly Seven sorts of Qualities or Circumstances to be observed.

I. Of the First Species or Circumstance.

22. First there is in the Divine power hidden in Secret, the astringent Quality, which is a Quality of the Kernel Pith or hidden Being, a sharp compaction or penetration in the Salitter very sharp and harsh or astringent, which generates hardnesse and also coldnesse ; and when that heat is kindled, it generateth a Sharpnesse like to Salt.

23. This is one Species or source of wrath in the Divine Salitter, and when this source is kindled, which may be done by great motion or elevation, touching or stirring, then the astringent causeth, or qualifieth in, great coldnesse, which is very sharp, like to Salt, very hard binding knitting and attracting together like a Stone.

24. But in the heavenly Pomp or State it is not so elevating ; for it doth not elevate it self, neither doth it kindle it self ; Only, King Lucifer hath kindled this quality in his Kingdom, through his Elevation and pride, whence this quality is burning even till the Last Day.

25. And by this now, in the Creation of this world,

world, the Stars and the Elements, as also the Creatures tremble and burn, out of which existeth also the House of Death and of Hell, also an Eternal Base loathsome Habitation for the Kingdom of Lucifer and for all wicked Men.

26. This Quality generateth in the heavenly Pomp, the sharppesse of the spirit, out of which, and whereby, the creaturely Being is so formed or constituted, that a heavenly Body may be framed, as also all manner of colours, forms and sprouts or vegetation.

27. For it is the contraction compacting or Imaging of a thing, and therefore it is the first Quality, and a beginning of the Angelical Creatures, and of all Images or figurations which are in Heaven, and which are in this world, and all whatsoever can be named or expressed.

28. But if it be kindled through elevation, which those creatures only can do in their own Kingdome, which are created out of the Divine Salitter, then it is a burning source-vein of the wrath of God.

29. For it is one of the seven Spirits of God, in whose power standeth the Divine Being in the whole or total Divine Power and heavenly Pomp.

30. And so if it be kindled, then it is a fierce source of wrath, and a beginning of hell, and a torment and woe of the hellish fire, also a quality of darknesse; for the Divine Love, and also the Divine Light are extinguished therein.

31. [“It is a Key, which locketh in to the Chamber of
“Death, and generateth Death, from
“whence proceedeth Earth, stones, and all
“hard things.]

II.

Of the Second Species or
Circumstance.

32.

The *Second Quality* or *Second Spirit* of God in the Divine *Salitter*, or in the Divine power, is the *sweet* quality, which worketh in the astringent, and mitigateth the astringent, so that it is altogether lovely pleasant and mild or meek.

33. For it is the *overcoming* of the astringent quality, and is the very source or fountain of the Mercy of God, which overcometh the wrath, whereby the astringent harsh source is *mollified*, and Gods Mercy riseth up.

34. Of this you have a *Similitude* in an Apple, which at first is astringent *harsh* or *choaky*, but when the sweet quality forceth and overcometh it, then it is very soft lovely and pleasant to eat: and thus it is also in the Divine power.

35. For when Men speak of the mercy of God the Father, they speak of his *power*, of his *fountain* spirits of the qualities, which are in the *Salitter* out of which his most richly loving *Heart* or Sonne is generated.

Observe here.

36. The astringent or harsh Quality is the Heart Pith or Kernel in the Divine power, the contraction compaction or imaging forming or impression; for it is the sharpnesse and cold, as is seen, that the harsh astringent

Of the whole Body of an Angelical Kingdom. Ch. VIII.
astringent cold dryeth the water, and maketh it sharp
Ice.

37. And the sweet Quality is the *allaying* or warming, whereby the harsh or astringent and cold quality becometh thin and *soft*, whence the water taketh its original.

Germanicè
Barm-Hertz-
igkeit ;
Warm-Heart-
ednessc.
Mercy.

38. Thus the astringent quality *is*, and *is called* the Heart; and the sweet, is called *Barm*, or *warm*, or softening or *mitiga'ing*: and they are the two Qualities, out of which the Heart of the Sonne of God is generated.

39. For the astringent or *harsh* quality, in its stock or kernel when it qualifieth or operateth in its own Power, is a Darknesse: And the sweet Quality, in its own power is a moving boyling warming and rising Light, a source or fountain of meeknesse and well-doing.

40. But while both of them qualifie or operate one in another, in the Divine power; as if they were but *one power*, they are a meek mild lovely pleasant merciful qualifying.

41. And these two Qualities are *two* of the spirits of God among the *Seven* qualifying or fountain-Spirits in the Divine power.

42. Whereof you have an Image in the Revelation of John: Apocalypse, Chap. i. where he seeth *seven Golden Candlesticks* or Lights before the Sonne of God, which signifie the *seven spirits of God*, which shine in great clarity brightnesse or lustre before the Sonne of God, out of which the Sonne of God is continually generated from eternity to eternity, and is the Heart of the *seven Spirits of God*, which I will here describe in *order* one after another.

43. You must here elevate your sence or mind in the

the Spirit, if you intend to understand and apprehend it: Or else in your own sense or mind you will be an astringent hard blind Stock.

III.

Of the Third Circumstance or Species.

44.

The Third Quality or the Third Spirit of God, in the Fathers power, is the bitter quality; which is a penetrating or forcing of the sweet and astringent or harsh Quality, which is *trembling*, penetrating, and rising up.

Observe here:

45. The astringent or harsh quality is the kernel or stock, or soure or attractive, and the sweet is the light mollifying and softning, and the bitter is penetrating or triumphing; which riseth up and triumpheth in the astringent or harsh and sweet quality.

46. This is the source of joy, or the cause of the laughing elevating Joy, whereby a thing trembleth and Jubilateth for Joy; whence the heavenly joy existeth.

47. Moreover, it is the Imaging or forming of all sorts of Red colours in its own quality: in the sweet it Imageth or formeth all sorts of white and Blew: in the astringent or harsh and soure, it formeth all sorts

of Green Dusky and mix'd colours, with all manner of forms or Figures and Smells.

48. The bitter quality is the first spirit, whence the life becometh stirring, from whence mobility taketh its original, and is well called *Cor* or the Heart, for it is the trembling shivering elevating penetrating spirit, a triumphing, or Joy, an elevating source of laughing, in the sweet quality the bitter is mollified, so that it becometh very richly loving and Joyfull.

49. But if it be moved, elevated and kindled too much, then it kindleth the sweet and astringent or harsh quality, and is like a tearing, stinging and Burning Poyson, as when a man is tormented with a raging plague-sore, which maketh him cry out for woe and misery.

50. This quality in the Divine power, when it is kindled, is the spirit of the Zealous or Jealous and bitter wrath of God, which is unquenchable, as may be seen by the Legions of Lucifer.

51. Yet further, this quality, when it is kindled, is the bitter hellish fire, which putteth out the Light, turning the sweet quality into a Stinck, causing a sharpnesse and tearing, a hardnesse and coldnesse, in the astringent or harsh quality.

52. In the sowre quality it causeth a ranknesse and brittleness, a stinck, misery, a house of mourning, a house of darknesse, of Death and of Hell, an End of Joy, which therein can no more be thought upon: for it cannot be quieted, or stilled by any thing, nor can be enlightened again by any thing, but the dark, astringent or harsh, stinking, sowre, torn, bitter fierce quality riseth up to all Eternity.

Now Observe:

53. In these three Species or Qualities standeth the Corporeal Being, of the Creatural Being of all Creatures in heaven and in this world, whether it be Angel, or Man, Beast, or Fowl, or Vegetable, of a heavenly or earthly form, quality, and kind, as also all colours and forms.

54. Briefly, whatsoever Imageth it self, standeth in the power and authority of these three head Qualities, and is formed by them, and also is formed out of its own power.

55. First the astringent and sour quality is a Body or source, which attracteth the sweet power, and the cold in the astringent or harsh quality maketh it Dry.

56. For the sweet quality is the heart of the water, for it is thin and light or bright, and is like Heaven; and the bitter quality maketh it separable or distinct, so that the powers form themselves into Members, and causeth mobility in the Body.

57. And when the sweet quality is dried, then it is a Corpus or Body, which is perfect, but wanting Reason.

58. And the Bitter quality penetrateth into the Body, into the astringent sour and sweet quality, and frameth all sorts of Colours according to that quality which the Body is most eagerly inclined to, or to that quality which is strongest in the Body: according to that the bitter quality frameth the Body with its colours, and according to that quality the creature hath her greatest impulse and inclination, motion, boyling and will.

III.

Of the Fourth Circumstance or Species.

59.

The fourth Quality, or the fourth fountain-Spirit in the Divine power of God the Father is the Heat, which is the true Beginning of life, and also the true Spirit of Life.

60. The astringent or harsh, sower, and sweet, quality is the *Salitter*, which belongeth to the *Body*, out of which the *Body* is framed.

61. For coldnesse and hardnesse standeth in the astringent quality, and is a *contraction* and Drying; and in the sweet quality standeth the water, and the light or shiningnesse, and the whole matter of the *Body*.

62. And the bitter quality is the *separation* and forming, and the Heat is the Spirit or the kindling of the life, whereby the Spirit existeth in the *Body*, which springeth or moveth in the whole *Body*, and shineth out from the *Body*; also maketh the *living motion* in all the qualities of the *Body*.

63. Two things are chiefly to be eyed in *all the qualities*: if you look upon a *Body*, you see first the Stock Pith or the Kernel of all the qualities, which is framed or *Composed* out of all the qualities: for to the *Body* belong the astringent or harsh, sower, sweet, bitter and hot qualities; These qnalities being *dried together*, make the *Body* or *Stock*.

The

The Great Mysterie of the Spirit.

64.

Now these Qualities are mix'd in the Body, as if they were all but one quality; and yet each quality moveth or boyleth in its own power, and so goeth forth.

65. Each quality goeth forth from it self into the other, and toucheth or stirreth the other, that is, it affecteth the other, whereby the other qualities get the will of this; that is, they prove the sharpnesse and spirit of this quality, as to what is in it, and alwaies mix with it continually.

66. Now the astringent or harsh quality together with the sowre, alwaies contract or attract the other qualities together, and so apprehend and retain the Body, and Dry it.

67. For it dryeth all the other powers, and reuineth them all through its infection or influence, and the sweet softneth and moistneth all the other, and so blendeth and tempereth it self with all the other, whereby they become daintily pleasant and mild or soft.

68. And the bitter maketh all the other stirring and moveable, and parteth or distinguisheth them into members; so that every member in this tempering obtaineth the fountain of all the powers, whence mobility existeth.

69. And the Heat kindleth all the qualities, out of which the light riseth up and expandeth it self aloft.

aloft in all the qualities, so that the one seeth the other : for when the Heat worketh in the sweet Moisture, then it generateth the Light in all the Qualities, so that the one seeth the other.

70. From whence the Senses and Thoughts exist, so that the one quality seeth the other, which is also in it and tempered with it self, and proveth it with its sharpnesse, so that it becometh to be a will, which in the Body riseth up in the first fountain source or well-spring in the astringent or harsh quality.

71. And there the bitter quality penetrateth in the heat through the astringent, and the sweet in the water letteth it easily or Gently through ; and there the bitter in the heat goeth through the sweet water forth from the Body, and maketh two open Gates, which are the Eyes, the first Sense, or Sensibility.

72. You have an example and type or resemblance of this ; If you behold and consider this world, especially the Earth, which is of the kind and Condition of all qualities, and all manner of figures or shapes are formed, and Imaged therein.

73. First the astringent quality is therein, which attracteth the Salitter together, and fixeth or maketh the Earth firm and compact, so that it cometh to be a solid Body, which holds together and doth not break asunder, and Imageth or frameth or formeth therein all manner of Bodies, according to the kind of each quality, viz. all manner of Stones and Oares of Minerals, and all manner of Roots, according to the condition or kind of each quality.

74. Now when that is Imaged or formed, there it lyeth as a corporeal springing boyling mobility, for it moveth or boyleth thorough, and in the bitter quality,

lity, in it self, as in its own Imaged formed or framed Body: But hath as yet no life to growing vegetation springing or spreading abroad without the Heat, which is the * Spirit of Nature.

75. But when the heat of the Sun shineth upon the Earth, then there spring and grow in the Earth all manner of Images or Figures of Oares or Minerals, Herbs, Roots and Worms, and all whatsoever is therein.

Understand this aright:

76. The heat of the Sun kindleth, in the earth, the sweet quality of water, in all Imaged or framed figures: and then through the heat the light cometh to be in the sweet water, and that enlightneth the astringent, sowre, and bitter, qualities, so that they see in or by the light: and in that seeing the one riseth up into the other, and proveth the other; that is, in that seeing, the one tasteth of the others sharpnesse, from whence cometh the Taste.

77. And when the sweet quality tasteth the Taste of the bitter quality, it * caggs at it, and giveth back even as a man when he tasteth astringent harsh or bitter Gall, he openeth both the † Gummes of his Pallate in his Mouth in his * Cagging, and wideneth his Pallate more then it is of it self; and just so doth the sweet Quality against the Bitter.

78. And when the sweet quality thus stretcheth or wideneth it self, and retireth from the bitter, then the astringent alwayes presseth after it, and would also fain taste of the sweet; and alwaies maketh the Body that is behind it, and in it, to be Dry: for the sweet quality is the Mother of the water, and is very meek mild soft and Gentle.

* or Nature-Spirit.

* Checks or stops it.

Flend flemmet undweich.

† Throat or Jawes.

* or check-ing.

79. Now when the astringent or harsh and bitter quality get their light from the Heat, then they see the sweet quality, and taste of its sweet water, and then they continually make *haste after* the sweet water, and drink it up, for they are very Hard, rough, and thirsty, and the Heat dryeth them quite up.

80. And the sweet quality alwaies flyeth from * Throat or the Bitter and Astringent, and stretcheth its * Pallate always wider, and the Bitter and astringent continually hasten after the sweet, and refresh themselves from the sweet, and dry up the Body.

81. Thus is the true Springing or vegetation in Nature, be it in Man, Beasts, Wood, Herbs, or Stones.

Now observe the End of Nature in this World.

82. When the sweet quality thus flyeth from the bitter, sowre and astringent, then the astringent and bitter make *all the haste they can* after it, as their best treasure; and the sweet presseth vehemently from them, and striveth so much, that it driveth and Penetrateth through the astringent or harsh quality, and rends the Body, and goeth forth from the Body, out above the earth, and hasteneth so fast, till a long stalk groweth up.

83. And then the heat above the earth presseth upon the stalk, and so the bitter quality is then kindled by the Heat, and * it receiveth a repulse from

from the Heat, so that it is terrified, and the astringent quality dryeth it.

84. And therein the astringent, the sweet, the bitter, and the Heat, struggle together, and the astringent quality in its coldnesse continually maketh its drinessse, and so the sweet withdraweth on the sides, and the other hasten after it.

85. But when it seeth that it is like to be taken or captivated, the bitter quality from within pressing so hard upon it, and the heat from without pressing upon it also, it maketh the bitter, fervent, or burning, and inflameth it, and there it leapeth, springing up through the astringent quality, and riseth up again aloft, so there cometh to be a hard knot behind it in that place, where the struggling was, and the knot gets a Hole or Orifice.

86. But when the sweet quality leapeth or springeth up through the knot, then the bitter quality had so much affected or wrought upon it, that it was all in a trembling; and as soon as it cometh above the knot, it suddenly stretcheth it self forth on all sides, striving to flie from the bitter quality: and in that stretching forth, its Body keepeth hollow in the middle, and in the trembling leaping or springing up through the knot, it still gets more Stalk or leaves, and now is frolick or cheerly that it hath escaped the Battle.

87. And so when the heat from without, thus presseth upon the stalk, then the qualities become kindled in the stalk, and presse through the stalk, and so become affected or wrought upon in the external light of the Sun, and generate colours in the stalk, according to the kind of its quality.

88. But so long as the Sweet water is in the stalk,

Of the whole Body of an Angelical Kingdom. Ch. VIII.
the stalk retaineth its greenish colour according to
the kind of the sweet quality.

89. And such matters the qualities alwaies bring
to passe with the heat in the stalk, and the stalk al-
wayes groweth further, and alwayes one *Storm* or
assault is held after another, whereby the stalk al-
wayes getteth more knots, and still spreadeth forth
its branches further and further.

90. In the mean while, the heat from without
alwayes dryeth the sweet water in the stalk, and the
stalk alwaies is *smaller* at the Top; the higher it
groweth, the smaller it is, *growing on* so long, till it
can escape or run no further.

91. And then the sweet quality yieldeth to be ta-
ken *captive*, and so the bitter, sower, sweet, and astrin-
gent, do raign joyntly together, and the sweet stret-
cheth it self a little forth, but it can *escape* no more,
for it is captivated or caught.

92. And then from all the qualities, which are
in the Body, there groweth a *Bud* or Head, and there
is a new Body in the Bud or head, and is formed or
figured *answerable* or like to the first Root in the
Earth, onely now it gets another more subtle
form.

93. And then the sweet quality extends it self
Gently or mildly, and there grow little subtle leaves
in the Head which are of the kind of all the qual-
ties, and then the sweet water is as it were a preg-
nant woman new with child, having conceived the
Sced, and it alwaies presseth onward, till it openeth
the Head.

94. And then also it presseth forth in little leaves,
like a woman which is in travel and bringing forth,
but the little Leaves or *Blossoms* have no more its co-
lour.

lour and form, but the form of all the Qualities : for now the sweet quality must bring forth the children of the other Qualities.

95. And when this sweet Mother hath brought forth the Fair, Green, Blew, White, Red, and Yellow, Flowers Blossoms or Children, then she groweth quite weary, and cannot long nourish or Nurse these children, neither can she have them long, seeing they are but her step-children, which are very tender.

96. And so when the outward heat presseth upon these tender children, all the qualities in the children cannot be kindled, for the Spirit of Life qualifieth or floweth in them.

97. And seeing they are too weak for this strong Spirit, and cannot elevate themselves, they yeeld or surrender their Noble power, and that smells so lovely and with so pleasant a favour, that it rejoyceth the very Heart, and maketh it Laugh : but they must wither and fall off, because they are too tender for this Spirit.

98. For the Spirit draweth from the Head or Bud into the Blossoms, and the Head or Bud is formed according to the kind of all the Qualities ; the astrin- gent quality attracteth or collecteth the Body of the Bud or Head, and the sweet quality softneth it and spreadeth it abroad, and the Bitter quality parteth or distinguisheth the matter into Members, and the Heat is the living spirit therein.

99. Now all the qualities labour or work there- in, and bring forth their fruit or children, and every child is qualified or conditioned according to the kind and property of all the Qualities.

100. This they drive and act so long till all the matter

Of the whole Body of an Angelical Kingdom. Ch. VIII.
 matter be quite dryed, till the sweet quality or sweet water be dryed up, and then the fruit falls off, and the stalk dryeth also and falleth down.

And this is the end of Nature in this World.

101.

Concerning this, much higher things are to be written, which you will find concerning the Creation of this world: this is *only* brought in for a *similitude*, and described in the briefest manner.

102.

Now the *other* form or kind of Qualities or of the Divine Powers, or of the Seven Spirits of God, are especially to be observed or known by the *Instance* or *Example* of Heat.

103. First there is the ground, or the corporeall Being; although in the Deity or in the Creatures either, it hath no peculiar or *several* Body, but all the Qualities are in one another as *One*, however the operation of every quality is perceived in particular and *severally*.

104. Now in the Body or fountain is the Heat, which *generateth* the fire, which is a form or kind of thing which a man *can* search into, and out of the heat goeth the light *through* all the Spirits and Qualities; and the light is the *living* Spirit, which a man *cannot* search into.

105. But a man *can* search into its *will*, and know what it willeth, or *how* it is: for it proceedeth in the

the sweet quality, and the Light riseth up in the sweet Quality in the sweet water, and not in the other qualities.

106. For Example; thou *canst* kindle *all things* in this world, and so make them give light and burn, if the *sweet* Quality have the predominancy in it; and where the other qualities are predominant in it, thou *canst not* kindle *that*: And though thou *mayest* bring Heat into it, yet thou *canst not* bring the Spirit into it, to make it give light: therefore all qualities, are the children of the sweet quality, or of the sweet water, because the spirit riseth up only in the water.

108. Art thou a rational Man, in whom is the Spirit and understanding, then look all about in the world, for there thou wilt find it thus.

109. Thou *canst* kindle wood, that it give light, for the water is chief upper Regent or predominant therein; so likewise in all sorts of Herbs on Earth, wherein the *sweet* water is predominant.

110. Thou *canst not* kindle light in a *stone*, because the astringent or *harsh* Quality is chief or predominant therein: neither *canst* thou kindle light in *Earth*, unless the other qualities be first vanquished and boyled out of it, which is seen in the *Gun-powder*, which yet is but a flash or a spirit of *teravour*, where in the Devil in the Anger of God representeth himself, which I will describe and demonstrate, more largely in another place.

Objection. But thou wilt say; That a man *cannot* kindle the *water* to make it give light.

Ansⁿ.

To 111. 112. 113. 114. 115. 116.

Answer.

Yes, Dear Man. Here lyeth or sticketh the mystery. The wood which thou kindlest, is not very Fire, but a Dark or Opake stock, onely the fire and light taketh their original from thence.

112. But thou must understand this, concerning the sweet quality of the water, and not concerning the stick or block; but it is to be understood concerning the * *unctuositie* or fatnesse which is the spirit therein.

113. Now, in the Elementary water on earth, the sweetnesse is not the Chief, or Upper Regent, but the astringent, bitter, and sowre quality; else the water were not mortale, but were as that water is, out of which Heaven is created.

114. And that I will demonstrate to thee thus, viz. that the astringent, sowre and bitter Quality is predominant in the Elementary water on Earth.

115. Take Rie, Wheat, Barley, Oates, or what you will, wherein the sweet quality is predominant, loak or steep it in the Elementary water, afterward Distill it, then the sweet quality will take away the predominancy from the other, and afterward kindle that water, and then you will see the spirit, which is remaining in the water of the † *unctuousnesse* or fatnesse of the Corn, which did overcome the wa-

† or Oyl-
nesse.

116. This thou seest also in Flesh: the flesh neither burneth nor shineth, or giveth Light, but its * or Oyl, or * Fat burneth and shineth or giveth Light.

Tallow.

Question.

Question.

117. Thou mayst perhaps ask: How comes that to passe; or, In what manner is it so?

Answer.

118. Behold; in Flesh, the *astringent*, *sowre* and *bitter* quality is predominant; and in the fat, the *sweetnesse* is chief and predominant; Therefore fat creatures are alwaies Merrier and frolicker then the lean, because the *sweet Spirit* floweth more abundantly in them then in the Lean.

119. For the light of Nature, which is the Spirit of life, shineth more in them, then in the lean: For in that Light in the sweet quality, standeth the *tryumphing* or the Joy, for the astringent or harsh and bitter quality triumph therein, for they rejoice that they are refresh'd, fed, given to drink, and enlightened from the *sweet* and *light* quality.

120. For in the astringent or harsh quality there is no life, but an astringent cold hard Death; and in the bitter quality there is no Light, but a *dark*; bitter, and raging Pain, a house of Trembling Horrour and fierce wrathful fearful Misery.

121. Therefore when they are Guests feasting at the sweet and Light quality, then are they affected, and pleasant, very joyful and triumphing in the Creature.

122. And therefore no Lean creature is merry, unlesse it be so that *Heat* be predominant therein: that is, though it be Lean, and hath *little* of the fat, or oyl in it; yet perhaps *sweetnesse* is very abundant there.

123. On the other side, many Creatures have

much fatnesse and yet are very Melancholy or sad ; which is, because their fatnesse is inclined to the condition of the Elementary water, wherein the astringent or harsh and bitter quality is somewhat strong.

Of the Language of Nature.

124.

Art thou a rational man, then Observe this ; the Spirit, which moveth on high aloft, from the heat, taketh its *Exit*, rising, and shining, in the sweet quality ; therefore the *sweet* qualities, is its friendly or kind *will* ; and reigneth in meeknesse ; and meeknesse and humility are its proper House or *Habitation*.

125. And this is the Pith or *Kernel* of the Deity, and therefore IT is called GOT^T, God, because it is sweet, meek, friendly and Bounteous or Good, GUTIG ; and therefore is IT called { *Barm-hertz-ig* } *Warm-Heart-ed* } or Merciful, because its sweet quality riseth up in the astringent, sowre, and bitter qualities, and refresheth moistneth and enlightneth them, that they might not remain a dark valley.

126. For understand but thy ^t Mother Tongue aright ; thou hast as deep a Ground therein, as there is, in the Hebrew, or Latine : Though the Learned elevate themselves therein, like a proud arrogant *Bride ; it is no great matter, their Art is now on the Lees, or bowed down to the Dust.

The Mother Tongue expounded according to the Language of Nature.
* Braut.

Turba.

127. The

127. The Spirit sheweth and declareth, that yet before the End, many a Layman, will know and understand more, than now the Wittiest or Cunningest Doctors know: for the Gates of Heaven set open themselves, those that do not blind themselves, shall and will see it very well, the Bridegroom Crowneth his Bride.

A M E N.

BARM - HERTZ - IG.

128. Observe! the word BARM- is chiefly formed upon thy Lips, and when thou pronouncest BARM- then thou shuttest thy Mouth, and snarlest in the hinder part of the Mouth: and this is the Astringent quality, which environeth or incloseth the word; that is, it figureth compaseth or contracteth the word together, that it becometh hard, or soundeth, and the Bitter quality separateth or cutteth or distinguisheth it.

Barm.
-Hertz.
-zig.
Warm.
-heart.
-ed. cold
or
Mer-cl-full.]

129. That is, when thou pronouncest B A R, the last letter R snarleth, and murmureth like a trembling

blyng Breath, and thus doth the bitter quality which is a trembling.

130. Now the word B A R M- is a dead word, void of understanding, so that no man understands what it meaneth: which signifieth, that the *Two Qualities, Astringent, and Bitter, are a hard dark cold and Bitter Being, which have no Light in them: And therefore a man cannot understand their power without the Light.*

131. But when a man saith BARM-HERTZ-, he fetcheth or presseth the second syllable out from the *Deep of the Body, out from the Heart, for the right Spirit speaketh forth the word HEARTZ, which riseth up aloft from the heat of the Heart, in which the Light goeth forth and floweth.*

132. Now Observe, when thou pronouncest BARM, then the two qualities, the astringent, and bitter, form frame or *compatt* together the word BARM, very leisurely or slowly: for it is a long *impotent* feeble syllable, because of the weaknesse of the qualities.

133. But when thou pronouncest -HERTZ- then the spirit in the word -HERTZ- (Heart) goeth forth suddenly, like a flash of lightning, and giveth the distinction and understanding of the word.

for the
distin-
tive sense
or meaning
of the word.

134. But when thou pronouncest -IG, then thou catchest or captivatest the spirit in the midst of the other two qualities, so that it *must stay* there and form the word.

135. And thus is the Divine power also; the Astringent and Bitter quality, are the *Salitter* of the Divine Omnipotence, the sweet quality is the Pith or Kernel of the *Barm-hertz-ig-keit, Warm-heart-ed-*
nesse.

nesse or Merci-ful-nesse, according to which the whole Being with all the Powers, is called

GOTT.

GOD.

136. The heat is the Kernel of the Spirit, out of which the light goeth, and kindleth it self in the midst or Center of the sweet quality, and becometh captivated by the astringent and bitter quality, as in the midst or center wherein the Sonne of God is ge-

nerated, and that is the very **Hertz,** of God.

Heart,

137. And the Lights Flame or Flash; which in the twinkling of an Eye or Moment, shineth into all the powers, even as the Sun doth in the whole world; is the *Holy Ghost*, which goeth forth from the clarity or brightness of the Sonne of God, and is the flash of Lightning and sharpnesse; for the Sonne is generated in the midst or Center of the other qualities, and is catched by the other qualities.

Understand this high thing, rightly.

138. When the Father speaketh or pronounceth the WORD, that is, generateth his Sonne, which is alwaies done for ever and Eternally: then that word first taketh its Original in the astringent quality, therein it fixeth conceiveth or compadeth it self, and in the sweet quality, it taketh its fountain spring or source, and in the bitter quality it sharpeneth, and moveth it self, and in the heat it riseth up, and kindleth the middle sweet fountain or source.

139. And now it burneth joynly or equally alike in all the qualities of the kindled fire, and the fire burneth

Of the whole Body of an Angelical Kingdom. Gh.VIII.
burneth forth from the qualities : for all qualities
burn, and that fire is one fire and not many several
Fires.

149. And that fire is the very *Sonne* of God, which
is thus generated alwaies from eternity to eternity :
this I can demonstrate by the Heaven and the Earth,
the Stars and the Elements, and by all the Crea-
tures, Stones, Leaves and Grasse, yea in the Devill
himself; and that not with Dead slight unsignificant
Arguments *void of understanding*, but with cleer quick
living and invincible firm Arguments, even *above*,
beyond, and to the Refutation of, all mens Reason
convincingly and undeniably, and lastly in opposi-
tion against all the devills and the Gates of Hell ; and
would do it here, if it would not take up *too* much
room.

141. Yet it shall be *treated* of all along in *this*
whole book in all the Articles and *parts* thereof; but
you shall find it more particularly in that part con-
cerning the Creation of the *Creatures*, as also, con-
cerning the Creation of *Heaven* and *Earth* and of
all things, which will be fitter to be done *then*, and
easier apprehended by the Reader.

Now Observe :

142, Out of that fire goeth the *flashe* or the light,
forth, and moveth or boyleth in all the powers, and
hath or *containeth* the fountain and sharpnesse of all
the powers in it self : because it is generated,
through the *Sonne*, out of all the powers of the *Fa-*
ther, and so then it reciprocally maketh all the pow-
ers in the Father *living* and *moving*, and through
that *Spirit* are all the *Angels* formed and *Imaged* out
of the Fathers *Powers*.

143. And that Spirit preserveth and supporteth all, formeth all, all vegetation, colours and Creatures both in heaven and in this world, and above all the Heavens of Heavens. For the Birth or Generation of the Holy Trinity above all is thus, and no otherwise, neither will it be otherwise in all Eternity.

144. But when the fire is kindled in a Creature; that is, when a Creature elevateth it self too high or too much, as Lucifer and his Legions did, then the light extinguisheth or goeth out, and the fierce wrathfull and hot source, the source of the hellish fire riseth up, that is, the Spirit of the fire riseth up in the fierce Quality.

145. Observe here the Circumstances, how this is done, or how it can come to be done. Therefore consider an Angel, is formed figured composed or compacted together out of all powers, as I have described it at large.

146. Now when he elevateth himself, he elevateth himself first in the astringent quality, which he gripeth close together, as a woman, which is in travail; and presseth himself, whereby the hard quality becometh so hard and sharp, that the sweet water can force or prevail with it no more, and so can rise up no more meekly or mildly in the Creature; but is captivated and dried up by the astringent quality, and changed into a hard, sharp fierce Coldness.

147. For it becometh too *empty and dry by the *Derb. astringent contraction, and loseth its bright lustre, and its unduosity, fatnesse or Oyliness (wherein the light Spirit riseth up, which is the Spirit of the Holy angelical and divine life) becometh so hard compacted.

pacted and pressed together by the astringent qualitie, whereby it is dried up like sweet dry wood.

148. And so when the bitter quality riseth up in the exsiccated or dried sweet quality, then canothe sweetnesse mollifie it, and imbibe it with its sweet light-water, because it is dried up.

149. And there the bitter quality raveth and *raveth*, and seeketh for rest and food, and finds it not, and moveth or boyleth in the Body as a faint Poyson.

150. And now, when the heat *kindleth* the sweet quality, and would mitigate its heat in the sweet water, whence it riseth up, and *shineth* in the whole Body, there it finds nothing but a hard dry sweet source or quality, there is no sap, or *moisture*, it being quite exsiccated or dried up, by the astringencie.

151. Then it kindleth the sweet source or quality with an intent to be *refreshed*, but there is no sapp left, only the sweet source or quality is now burning and *glowing*, even as a *hard* dried or burnt stone, and can *no more* kindle its light, and so the whole Body remaineth now a Dark valley, in which there is nothing, but a fierce hard coldnesse in the astringent quality, and in the sweet, a hard glowing fire only, wherin the fierce *wraibful* heat riseth up in all Eternity, and in the bitter quality there is a raving raging, stinging and *burning*.

152. And thus you have here the true description of an *Expulsd* Angel or Devill, as also the Cause thereof, and that not written in a similitude *only*, but in the Spirit, through that power, out of which all things are come to be.

153. O man ! behold thy self herein, look before thee, and behind thee, it is not in vain.

154. This great History or *Action*, how it came to passe, and how it went, you will find it at large, concerning the Fall of the Devill.

V.

Of the Fifth Circumstance or Species.

155.

The Fifth Quality, or the fifth Spirit of God among the the Seven Spirits of God, in the Divine power of the Father ; is, the *gracious amiable* blessed friendly and joyful *Love*.

156. Now observe ; what the fountain of the *gracious amiable* blessed and friendly love of God is : Observe it exactly, for it is the very Pith Marrow or Kernel.

157. When the heat in the *sweet* quality riseth up, and kindleth the sweet source fountain or spring, then that fire burneth in the sweet quality : now seeing the sweet quality is a thin or transparent lovely *pleasant* sweet fountain or spring-water, it allayeth the heat, and *quencheth* the fire, and so there remaineth in the sweet fountain spring of the sweet water, only the joyful light.

158. And the heat is only a gentle soft *warming*, even as it is in a man, which is of a *Sanguine Complexion*, wherein also the heat is only a friendly

Of the whole Body of an Angelical Kingdom. Ch. VIII.
cheerly warming, if the party liveth temperately,
and keepeth a due Measure.

159. That friendly Courteous Love-Light-fire, goeth along in the sweet quality, and riseth up into the bitter and astringent quality, and so kindleth the bitter and astringent quality, feeding them with its sweet Love-sap, refreshing quickning and enlightning them, and making them living or lively, cheerfull and friendly.

160. And when the Light-love-power cometh at them, so that they taste thereof, and get its life; O there is a friendly Meeting Saluting and Triumphing, a friendly wellcoming and great love, a most friendly and gracious amiable and blessed kissing and well relishing taste.

161. There the Bridegroom kisseth his Bride: O gracious amiable *Blessednesse* and great love! how sweet art thou? how friendly and Courteous art thou? how pleasant and *lovely* is thy rellish and taste? how ravishing sweetly dost thou smell? O noble light, and bright glory, who can apprehend thy exceeding Beauty! how comely adorned is thy love? how curious and dainty are thy colours? and All this *Eternally*? who can expresse it?

162. Or why, and what do I write, whose Tongue doth but stammer like a child, which is learning to speak! with what shall I compare it? or to what shall I liken it? Shall I compare it with the love of this world: No, that is but a meer dark valley to it.

163. O Immense greatnessse! I cannot compare thee with any thing, but only with the Resurrection from the Dead, there will the love-fire rise up again in

in US, and embrace Man courteously and friendly, and re-kindled again, our astringent bitter and cold dark and dead Quality, and embrace us most friendly.

164. O noble Guest ! O, *why* didst thou depart from us ! O fiercenesse wrath and astringency or severity, *thou* art the cause of it ! O fierce wrathfull Devil ! O, what hast *thou* done, who hast *sunk down* thy self and beautiful bright Angels, into darknesse ? woe, woe for Ever !

165. O, was not the gracious amiable blessed and fair Love in *thee*, also ? O thou High and Lofty minded Devil ! *why* wouldst thou not be contented ! wert thou not a Cherubin ? and was there any thing so beautiful and bright in heaven as *thou* ? what didst thou seek for ? wouldst thou be the whole or Total God ? didst thou not know, that thou wert a Creature, and hadst not the Fan and Casting shovel in thy own hand, or Power ?

166. O, *why* do I pity thee, thou stinking Goat ? O, thou cursed stinking Devil ! how hast *thou* spoiled us ? how wilt thou excuse thy self ! What wilt thou Object to me ?

Objection.

167. Thou Sayst, If thy Fall had not been ; Man would never have been thought of.

Answer.

O, thou Lying Devil ! Though that should be true, yet the Salitter, out of which Man is made, which is also from eternity, as well as that, out of which thou art made, had stood in eternal Joy and Bright Glory, and had likewise risen up in God, and had tasted of

Of the whole Body of an Angelical Kingdom. Ch. VIII.
 the gracious amiable blessed love in the seven Spirits
 of God, and enjoyed the heavenly Joy !

168. O thou lying Devil, stay but a little, the spirit will discover thy shame to thee, tarry but a little while longer, and thy pomp pride and Pageantry will be at an End. Stay, the Bow is bent, the Arrow will hit thee, and then whither wilt thou fall ? the place is ready provided and prepared, it wanteth only to be kindled, wilt thou bring fewel lustily to it, that thou be not frozen with cold ? thou wilt sweat very hard: dost thou suppose thou shalt obtain the light again ? No, but Hell fire. Smell to thy sweet Love, Guesse at it, what is that called ? Gehenna; yes, that will be in love with thee, Eternally.

169. Woe, woe, poor miserable blinded Man, why suffereſt thou the Devil to make thy Body and Soul so dark and blind ! O temporal Good, and the pleasure and voluptuousnesſe of this life, thou Blind whore, why doest thou go a wooing and whoring to the Devil.

170. O, Security ! the Devil watcheth for thee ! O, High-mindednesſe, thou art a hellish Fire. O, Beauty Pomp or Bravery ! thou art a dark valley. O, self-vindication or Vengeance ! thou art the fierce wrath of God !

171. O Man, why will the world be too narrow, for thee ! thou wilt needs have it all for thy ſelf; and if thou hadſt it, thou wouldſt not have Room enough ! O this is the Devils high-mindednesſe, who fell out of Heaven into Hell,

172. O, Man ! Alas, O man ! why doſt thou Dance with the Devil, who is thine enemy ? Art thou not afraid, that he will thrust thee into Hell ? why doſt thou

thou go on so securely! Is it not a very narrow stick, on which thou Dancest: under that small narrow Bridge is Hell! dost thou not see how high thou art, and how dangerously and desperately thou goest? thou Dan-
cest betwixt Heaven and Hell.

173. O thou blind Man! how doth the Devil Mock at thee! O, wherefore dost thou trouble hea-
ven! dost thou think thou shalt *not* have enough, in
this world? O, blind man! is not Heaven and Earth
thine? nay *God* himself too! What dost thou bring
into this world, or what dost thou take along with
thee at thy going out of it? thou bringest an *Ange-
lical Garment* into this world, and with thy wicked
life thou turnest it into a Devils Mask or vi-
zard.

174. O thou miserable Man! Turn Convert, the
heavenly Father hath stretched forth both his Arms,
and calleth thee, do but *Come*, he will take thee *in-
to* his Love: art thou not his child? He *doth* Love
thee: if he did hate thee, he must be at *odds* with
himself: O no, it is not so: there is nothing in
God, but a *mercifull amiable* love and Bright
glory!

175. O ye *Watchmen* of Israel! why do ye *sleep*?
Awake from the sleep of whoredom, and dress or
trim your *Lamps*: the Bridegroom cometh, *Sound*
your Trumpets.

176. O ye covetous stiffnecked and drunken *Roy-
sters*! how do you wooe and go a whoring after the
covetous Devil! Thus saith the *LORD*: Will ye
not feed my people, which I have committed to your
charge?

177. Behold I have set you upon *Moses* his chair,
and

Of the whole Body of an Angelical Kingdom. Ch.VIII.
and entrusted you with my flock ; but you mind nothing but the wooll, and mind *not* my sheep, and therewith, you build your great Palaces. But I will set you on the Stool of Pestilence, and my own Shepherd, shall feed my sheep, Eternally.

178. O thou fair world, how doth Heaven pity thee? How dost thou trouble the Elements! O, wickednesse and malice! *when* wilt thou leave, and give over? Awaken! awaken! and, bring forth, thou sorrowfull *woman*, behold thy Bridegroom cometh, and requireth fruit at thy Hands: Why dost thou sleep? *behold he knocketh!*

179. O gracious amiable blessed Love and clear bright Light, *tarry* with us I pray thee, for the evening *is* at hand! O, Truth! O, Justice, and *righteous* Judgment! what is become of thee? doth not the Spirit *wonder*, as if he had never seen the world before now! O, *why* do I write of the wickednesse of this world? I *must* do it, and the

+ or giveth me
the Devils
thanks for
it.

The

The Ninth Chapter.

*Of the Gracious amiable blessed friendly and
Merciful Love of God.*

The Great Heavenly and Divine Mystery.

I.

Because I write here of heavenly and Divine things, which are *altogether strange* to the *corrupted* perished Nature of Man; the Reader doubtlesse will wonder at the *simplicity* of the Authour, and be offended at it.

2. Because the condition and inclination of the corrupted Nature is, to gaze *only* on *high* things, like a proud, wild, wanton and *whorish* woman, which alwayes gazeth in her heat or burning Lust after *Handsome* men, to act wantonnesse with them.

3. Thus also is the Proud corrupted perished Nature of Man, it stareth only upon *that*, which is glittering and in *Fashion* in this world, and supposeth, that God hath forgotten the afflicted, and therefore plagueth them so, because he mindeth them not.

4. Corrupt Nature imagineth, that the Holy Ghost regardeth *only* *high* things, the high Arts and Sciences of *this world*, the profound studies and Great Learning.

5. But

5. But whether it be so, or no; look but back and then you will find the true *Ground*: *what was Abel?* A shepherd. *what was Enoch and Noah?* plain simple men. *what were Abraham, Isaac, and Jacob?* Herds-men.

6. *what was Moses*, that dear man of God? A Herdsman. *what was David*, when the Mouth of the Lord call'd him? A shepherd.

7. *what were the Great, and Small Prophets?* Vulgar plain and mean People: *some of them* but Countrey people, and Herds-men, *counted the under-lings or footstooles of the world*: men counted them but mecer fooles.

8. And though they did Miracles Wonders and shewed great signs, yet *the world* gazed only on high things, and the Holy Ghost must be as the *Dust* under their feet: for the proud Devil alwaies endeavoured to be King in this world.

9. *And how came Our King J E S U S C H R I S T* into this world? Poor and in great trouble and mystery, and *had not whereon to lay his head*, Matth. 8. 20.

10. *what were his Apostles?* Poor, despised, illiterate Fishermen, and *what were they* that believed their preaching? The poorer and meaner sort of the people. The High Priests and Scribes were the Executioners of Christ, who *cryed out, Crucifie him, crucifie him*, Luk. 23. 21.

11. *what were they* that in all Ages in the Church of Christ stood to it most stoutly and constantly? The poor contemptible despised people, who shed their Bloud for the sake of Christ.

12. *But who were they* that falsified and adulterated the right pure Christian Doctrine, and *always fought against*

against and opposed it? Even the Learned Doctors and Scribes, Popes, Cardinals, Bishops and great Dons, or Masters and Teachers; And why did the world follow after them, and depend on them? But because they had great respect, were in great authority, and power; lived stately and carried a Port in the world; Even such a *Proud Whore*, is the corrupt perished humaine nature!

13. Who was it that purged the Popes Greediness of Money, his Idolatry, Bribery, deceit and Cheating; out of the Churches in Germany? A poor despised * Monk or Fryer. By what power and might? * Luther. by the power of God the Father, and by the power, and Might of God the Holy Ghost.

Question.

14. Then what is yet concealed or remains hidden? The true doctrine of Christ?

Answer.

No; but the (°) Philosophie; and the deep Ground of God; the heavenly Delight and Pleasure; the revelation of the Creation of Angels; the revelation of the horrible Fall of the Devil; From whence Evil proceedeth: The Creation of this world; The deep ground and mystery of Man and of all Creatures; The Last Judgment, And Change of this world; The Mystery of the Resurrection of the Dead; And of Eternal Life.

15. This shall arise in the Depth, in great plainness and simplicity: But why not in the heighth in Art? That no man should dare to boast, that he himself hath done it, and that hereby the Devils pride should be discovered and brought to Nothing.

(°) That is the real knowledge, of the manner how, the Mysteries, spoken of in the Doctrine of Christ, as they are in Nature, Physically or Metaphysically in Supernatural things, are to be understood convincingly according to its true Ground; and the Capacity of the Humane Mind.

116. But why doth God so? Of his great love and
 †Barm-hertz- † Mercy towards all People and Nations, and to
 ·ig keit. shew hereby, that now, is *near at hand*, The Time
 of the Restitution of all *whatsoever* is lost, wherein
 men shall benold and enjoy the *perfection*, and
 move in the *pure Light and Deep Knowledge of*
 God.

17. Therefore before hand will arise the Dawning
 of the Day, or Morning Rednesse, whereby the Day
 may be known or taken notice of.

18. He that will now sleep, let him sleep still; and he
 that will awake and trim his Lamp, let him awake still:
 Behold the Bridegroom cometh, and he that is awake and
 is ready, accompanieth into the eternal heavenly wed-
 ding: But he that sleepeth at his coming, he sleepeth for
 ever Eternally in the dark prison of fiercenesse or
 wrath.

19. Therefore I would have the Reader warned,
 that he read this Book with diligence, and not be
 offended at the meanness or simplicity of the Author,
 for God looketh not at high things, for He *alone* is
 High: but he careth for the *Lowly*, how to help
 them.

20. If you come so far, as to apprehend the spirit
 and sense of the Authour, then you will need no *ad-
 monition*, but will rejoice and be Glad in this light,
 and thy Soul will Laugh and Triumph therein.

21. Now Observe: the Gracious amiable blessed
 Love, which is the *fifth fountain-spirit*, in the divine
 power, is the *hidden source fountain or Quality*,
 which, the corporeal being *cannot comprehend or
 apprehend, but onely, when it riseth up in the body,*
 and *then the Body triumpheth therein, and behaveth
 it self friendly lovely and courteously, for that Quality*

or spirit belongeth not to the Imaging or framing of a Body, but riseth up in the Body, as a flower springeth up out of the Earth.

22. Now this fountain-spirit taketh its original at first out of the sweet Quality of the water.

Understand this, how it is, and observe it exactly.

23.

First there is the astringent quality, then the sweet, next, the bitter : the Sweet is in the mid^t between the Astringent and Bitter. Now the Astringent causeth things to be hard, cold, and dark, and the bitter teareth, driveth, rageth, and divideth or distinguisheth. These two Qualities rub and drive one another so hard, and move so eagerly, that they generate the Heat, which now in these two Qualities is dark, even as Heat in a Stone is.

24. As when a man taketh a stone, or any hard thing, and rubbeth it against wood, these two things are heated : now this heat is but a darkness, having no light therein : and so it is also, in the Divine power.

25. Now the astringent and bitter quality without the sweet water, rub and drive themselves so hard one against another, that they generate the dark heat, and so are kindled in themselves.

26. And this Together is the Wrath or Anger of God, the source and originall of the hellish Fire.

As we see by Lucifer, who elevated and compressed himself so hard together, with his Legions, that the sweet fountain-water in him was dried up, wherein the light kindleth, and wherein the Love riseth up.

27. Therefore now he is Eternally, an Astringent, Hard, Cold, Bitter, Hot and Sowre stinking fountain-source: For when the sweet quality in him, was dried up, it became a sowr stinck, a valley of misery, and a House of perdition and woe.

Now further into the Depth.

28. When the astringent and bitter quality rub themselves so hard one upon another, that they generate Heat, and so now the sweet quality, the sweet fountain-water, is therein in the midst or center between the astringent and bitter quality, and the heat becometh generated between the astringent and bitter quality, in the sweet fountain-water, through the astringent and bitter Quality.

29. And there the Light kindleth in the heat in the sweet fountain-water, and this is the beginning of Life: for the astringent and bitter Qualities, are the beginning and cause of the heat and of the Light, and thus the sweet fountain water becometh a shining light,

light, like the Blew or *Azure* Light of heaven.

30. And that bright Light fountain-water kindleth the astringent and bitter quality, and the heat, which is generated by the astringent and bitter quality in the sweet water, riseth up out of the sweet fountain-water through the astringent and bitter quality, and in the astringent and bitter quality the light first then becometh dry and shining, as also moveable and triumphing.

31. And when the light riseth up out of the sweet fountain water in the heat in the astringent and bitter quality, then the bitter and astringent quality tasteth the light and sweet water, and the bitter quality catcheth the taste of the sweet water, and in the sweet water is the light, but only of a skie-colour or *Azure* which is Blew.

32. And then the bitter quality trembleth, and dissolveth the hardnesse in the astringent Quality, the Light becometh dry in the Astringent, and shineth clear, much brighter then the Light of the Sun.

33. In this rising up, the astringent quality becometh meek, light, thin or transparent, and pleasant or lovely, and obtaineth its life, whose original riseth up out of the heat in the sweet water, and this now is the true fountain or well-spring of Love.

Observe this, in the deep Sense.

34. How should Love and Joy not be there? where life is generated in the very Center or midst of Death, and Light, in the midst of darkness?

Question.

Thou askest, *How comes that to passe?*

Answe.

Answer.

35. Indeed, if my spirit did sit in thy heart, and spring up in thy heart, then thy Body would find, feel, and apprehend it.

36. But otherwise I cannot bring it into thy sense, neither canst thou apprehend or understand it, *unlesse* the Holy Ghost kindle thy soul, so that *this* light it self shine in thy Heart.

37. And then will this light it self be generated in thee, as in God; and rise up in thy astringent and bitter quality, in thy sweet water; and triumph, as in God: Now when *this* is done: then you will *first understand* my Book, and not before.

Observe:

38. When the light is generated in the Bitter quality, that is, when the bitter and dry fountain-sources catch the sweet fountain water of Life, and drink it, then the bitter spirit becometh Living, in the astringent spirit, and the astringent spirit which is as a spirit impregnated with child, is impregnated with life, and must continually generate the Life.

39. For, the sweet water, and the life in the sweet water rise up *continually* in the astringent quality, and the bitter quality triumpheth continually *therein*, and so there is nothing else but meer laughing, and Joy, a meer being in Love.

40. For the astringent quality loveth the sweet water.

41. And First, because, in the sweet water, the Spirit of Light is generated, and imlibeth or giveth

Drink

Drink to the astringent hard and cold Qualities ; also it enlightneth them, and warmeth them : for in Water, Light, and Heat, The Life consisteth.

42. And secondly, the astringent Quality loveth the bitter ; because, the bitter Quality in the sweet water, that is, in water heat and light, triumpheth in the astringent Quality, and maketh the astringent, moveable or stirring, wherein the astringent also can triumph.

43. And thirdly, the astringent quality loveth the Heat, because in the heat the light is Generated, whereby the astringent quality is enlightened and warmed.

44. And the sweet quality also loveth the astringent.

45. And first, because it drieth up the astringent, that it become not thinne or dimme like the elementary water , and that its quality consisteth in Power, and because, that in the Astringent Quality the light, which is generated therein, becometh shining and dry.

46. Besides, the astringent quality is a cause of the heat, which is generated in the sweet water, wherein the light riseth up, and wherein the sweet water standeth in great clarity, brightnesse or glory.

47. And secondly, the sweet quality also loveth the bitter, because it is a cause of the heat, and also therefore,because the bitter spirit triumpheth and trembleth in the sweet water, heat, and light, and so maketh the sweet water moveable or stirring, and living.

48. And thirdly, the sweet quality loveth heat exceedingly, and so very much, that I cannot compare it

it with any thing : but you may take this for a *Similitude*, though it comes very short thereof : Suppose two young People of a noble *Complexion*, these being kindled in the Heat and fervour of burning Love one to another ; there is such a fire as this ; so that if they could creep into the Bodies and *Hearts* one of another, or transmute themselves into one Body, they would do it.

49. But this *Earthly* love is only cold Water, and is not true Fire : A man cannot find any *full* similitude of it in this *half-dead* world ; Only the Resurrection of the Dead at the Last Day, is a *perfect* Similitude in all *divine* things, which receive the *true Love-fire*.

50. But the sweet quality doth thus love the Heat because it generateth therein the light-spirit, which is the Spirit of Life. For *life* existeth in the heat ; for if the Heat were not, all would be a dark valley : Now so dear as the Life is, so dear is also the Heat, to the sweet spirit, and the light, in the Heat.

51. And the bitter quality also loveth *all* the other fountain-spirits. And first the sweet. For in the sweet water, the bitter spirit is *refreshed*, and therein it *quencheth* its great thirst ; and its bitterness is therein mitigated, also it obtaineth its light-Life *therein* : in the astringent it hath its Body, wherein it triumpheth cooleth and mitigateth it self, and in the Heat it hath its power and strength, wherein its Joy standeth.

52. And the hot quality also loveth *all* the other qualities, and the love is so *great* therein toward, and in the other, that it cannot be likened to any thing, for it is generated from and out of the other.

53. The astringent and bitter qualities are the

Father

Father of the heat, and the sweet fountain water, is its Mother, which conceiveth, retaineth, and generateth it : for the heat existeth through the astringent and bitter hard driving, which riseth up in the sweet quality, as in wood, or fewel.

54. Wilt thou *not believe* this ? then open thy Eyes, and go to a Tree; look upon it, and bethink thy self ; there you see first the *whole* Tree, take a knife and cut a *Gash* in it, and taste how it is ; then you *first* taste the astringent harsh *choaky* quality, which draweth thy Tongue together, and that also draweth and holdeth together all the powers of the Tree,

55. Then you taste the bitter quality, which maketh the Tree moveable or stirring, so that it *springeth* and growtheth green and flourisheth, and so getteth its Branches Leaves and Fruit.

56. After that you taste the sweet, which is very Gentle and sharp : for it getteth the *sharpnesse* from the astringent and bitter Quality.

57. Now these *three* Qualities would be Dark and Dead, if the *Heat* were not therein : but as soon as the *Spring* time cometh, that the Sun with its Beams suppleth and warmeth the Earth, the spirit becometh living by the Heat in the Tree, and the spirits of the Tree begin to grow green, flourish and Blossom.

58. For the spirit riseth up in the heat, and *all* the spirits rejoice therein, and so there is a hearty love between them.

59. But the heat is generated through the power and *Impulse* of the astringent and bitter qualities in the sweet water.

60. But they must use the *Heat* of the Sun to
drive out

their kindling, because the qualities *in this world* are half dead, and are too weak, of which King Lucifer was the cause, which you will find, here following, concerning *his Fall*, and concerning the Creation of this world.

Of the friendly Love, gracious amiable blessed-
ness, and Unity, of the Five qualifying or
fountain-spirits of God.

61.

Though it be impossible for the hands of men to describe this sufficiently, yet the enlightened spirit of Man seeth it: for it riseth up just in such a form and Birth, as the light in the Divine power, and also in the qualities, which are *in God*.

62. Onely this is to be Lamented concerning Man, that his qualities are corrupted, perished and half Dead, and therefore it is that mans spirit or his qualities, rising, or kindling in this world, can come or attain to no perfection.

63. On the Other side, again it is highly to be rejoiced at, that Mans spirit, in his necessity becometh enlightened and kindled by the Holy Ghost: As the Sun kindeleth the cold heat, in a Tree or Herb, whereby the cold chilled Heat becometh living.

Now Observe:

64. As the members of Mans Body love one another, so do the spirits also in the Divine power; there is nothing else but a meer longing desiring and well liking acceptation, as also a triumphing and rejoicing the one in the other: for through these spirits cometh

cometh the understanding and distinction in God, in Angels, Men, Beasts, and Fowles, and in *every thing* that liveth.

65. For in *these Five Qualities* riseth up the seeing, smelling, tasting and feeling, and so a *Rational spirit* cometh to be.

66. As when the light riseth up, then one spirit seeth the other.

67. And when the sweet spring or fountain water riseth up *in the light*, through all the spirits, then the one tasteth the other, and then the spirits become *living*, and the power of life penetrateth through all.

68. And in *that* power the one smelleth the other; And through this qualifying *influence* and penetrating, the one feeleth the other.

69. And so there is nothing else, but a *Hearty* loving, and friendly aspect or seeing, curious smelling, a good relishing or tasting and lovely feeling, a gracious amiable *blessed* kissing, a feeding upon and drinking of one another, and lovely walking and conversing together.

70. This is the gracious amiable blessed BRIDE, which *rejoyceth in her* BRIDEGROOM, herein is love, joy and delight, here is light and brightness or clarity, here is a pleasant and lovely smell, here is a friendly and sweet taste.

71. And this for ever *without End!* How can a Creature sufficiently rejoice therein? O Dear love and gracious amiable blesfednesse! Surely thou hast no End, No man can see any End *in thee*, thy profound Deep is unsearchable, thou art *every where* all over thus, onely in the fierce Devil thou art *not*

thus, they have spoiled, and perished, thee in *themselves*.

Question.

72. Now thou wilt say ; where then are these gracious amiable and blessed spirits to be met with? Do they dwell onely in themselves in *Heaven*?

Answer.

73. This is the other open Gate of the Deity, here thou must set thy eyes wide open, and rouze up or awaken the spirit in thy half dead heart : for this is not an Obscure Fiction Contrivance or *Phantasia*.

Observe :

74. The Seven Spirits of God contain or comprehend in their circumference, and space, Heaven and this world, also the wide breadth and depth without and beyond the heavens, even above and beneath the world; and in the world, yea the whole Father, which hath neither Beginning nor End.

75. They contain also all the Creatures both in heaven and in this world, and all the Creatures in heaven and in this world are imaged fashioned or framed out of these spirits, and live in them as in their own propriety.

76. And their Life and Reason is generated in them, in such a manner, as the Divine being is generated, and also in the same power.

77. And out of and from the same Body of the seven Spirits of God, are all things made and produced, all Angels, all Devils, the Heaven, the Earth, the Stars, the Elements, Men, Beasts, Fowles, Fishes, all,

all Worms, Wood, Trees, also Stones, Herbs and Grassé, and all whatsoever is.

Now thou wilt ask.

Question.

78. Seeing God is *every where*, and is himself *All*, How cometh it then that there is in this world, such Cold and Heat, such biting and striking among all Creatures, and that there is nothing else almost but meer *fiercenesse* or wrath in this world ?

Answer.

79. [“*The cause is, that the first four Forms of Nature, are one at Enmity against the other without the light; and yet they are the causes of Life.*”]

80. Behold, here the wickednesse and malice which is the Cause; viz. when King *Lucifer* did sit in his Kingdom, like a *high-minded* proud Bride, then his Circuit Circle or Orbe, contained or comprehended the place or space, where now the Created Heaven is, which is made out of the water;

81. And the place also of the created world, even unto heaven, as also the Deep where now the Earth is, that was *all* a pure and holy Salitter, wherein the Seven Spirits of God were *Compleat* and Pleasant, as now in Heaven, although they are *still* compleat and full, in this world. But observe the Circumstances rightly.

82. When King *Lucifer* elevated himself, then he elevated himself in the seven qualifying fountain-spirits, and kindled them with his elevation, so that all

all was wholly burning, and the astringent quality was so hard and Compact, that it generated stones; and was so cold, that it made the sweet spring or fountain-water turn to Ice.

* or stink-ing.

83. And the sweet spring water became very thick brittle, and as * in many pieces; and the bitter quality became very raging, tearing and raving, whence Poson arose aloft, and the fire or heat was violently and zealously or fervently burning and consuming, and so there was a very great distemper and confused Mixture.

84. Upon this, King Lucifer was thrust out of his Royal Place or Kingly Throne which he had in that Place, where now the created Heaven is, and thereupon instantly ensued the Creation of this world;

85. And the hard Brittle matter, which had wrought forth it self in the kindled seven qualifying or fountain-spirits, was driven together, from whence the Earth and Stones came to be, and after that, all the Creatures were created out of the kindled Salitter of the seven Spirits of God.

86. Now the qualifying or fountain Spirits became so fierce and wrathfull in their kindling, that the one continually spoileth the other with its evill naughty quality or source, and so also now do the creatures, which were made out of the qualifying or fountain spirits, and live in the same impulse, the one biting beating worrying and annoying the other, all according to the kind or disposition of the Qualities.

87. Upon this now the Totall or Universall God hath Decreed the Last Judgment, wherein he will separate the Evil from the Good, and set the good again

again in the meek mild and Pleasant delight, as it was before the horrible kindling of the Devill; and will give that which is fierce or wrathfull to King Lucifer for an Everlasting Habitation.

88. And then there will be two Parts or divisions of this Kingdom, the one, Men will get, with their King JESUS CHRIST; the other, the Devils shall have with all ungodly Men and wickednesse.

89. This is a short Introduction, that the Reader might the better understand the Divine Mystery: concerning the Fall of the Devil, and concerning the Creation of this world, you will find all more at large particularly described. Therefore I would have the Reader admonished, that he read all in order, and so he will come to the true ground.

90. It is true, that from the beginning of the world it was not so fully revealed to any Man; but seeing God will have it so, I submit to his Will, and will see, what God will do with it.

91. For his way which is before him is for the most part hidden to me: but after him the Spirit seeth, even into the highest and profoundest Depth.

The

The Tenth Chapter.

Of the Sixth qualifying or fountain Spirit in the Divine Power.

I.

THe *Sixth* qualifying or fountain Spirit in the Divine Power, is the Sound Tone Tune or Noise, wherein all soundeth and Tuneth, whence ensued *Speech*, Language, and the distinction of Every thing, as also the ringing melody and Singing of the holy Angels, and therein consisteth the forming or framing of all Colours, Beautie, and Ornament, as also the heavenly Joyfulness.

Question.

2. But thou wilt ask : What is the Tone or Sound? or how taketh this spirit its source and Original?

Answer.

Observe:

3. All the Seven Spirits are generated in one another; the one continually generateth the other, neither of them is the first, neither is any of them the last; for the last generateth as well as the first, viz. the

Ch. X. Of the sixth fountain Spirit in the Divine Power.
the first, second, third and fourth, and so to the
last.

171

4. But why one is called the *first*, another the *second*, and so on; that is in respect to that which is the first in order to the imaging framing and forming of a Creature.

5. For all the seven are *Equally* Eternal, and none of them hath either Beginning or End; and therefore, in that the seven Qualities are continually generating one another, and that none is without the other; it followeth, that there is ONE Only Eternal Almighty GOD.

6. For, if any thing be generated out of or in the Divine Being, that thing is not formed or framed by, or through *one* spirit alone, but *all* the seven.

7. And if a Creature, which is like or as the whole Being of God, spoileth, elevateth and kindleth it self in a Qualifying or fountain-spirit, yet it kindleth not one spirit alone, but *all the seven* spirits.

8. And therefore that Creature is a loathsome abomination before the Total God, and all his creatures, and must stand in eternal Emnity, and ignominy or shame, before God, and all the Creatures.

9. The Tone or *Mercurius*, taketh its originall in the *first*, that is, in the Astringent and Hard Quality.

Observe in the Depth,
10. Hardnesse is the Fountain or Well-spring of the Tone, but it cannot generate the same *alone*, yet it is the Father thereof, and the whole *Salitter* is the Mother; otherwise if the hardnesse were both Father and Mother of the Tone, then a hard Stone also must have.

Of the sixth fountain Spirit in the Divine Power. Ch.X.
have a Ringing sound. But it doth only make a Noise, like knocking, as a seed or beginning of a Tone, and that , it is, certainly.

11. But the Tone or voice riseth up in the middle center in the flash or *Lightening*, where the Light is generated out of the *Heat* , where the flash or Lightening of life riseth up.

Observe, how this is done:

12. When the astringent quality *rubbeth* it self with the bitter,so that the Heat riseth up in the sweet spring or fountain-water, then the heat kindleth the sweet spring or fountain water, like a flash of Lightning, and that flash is the *light* ; which in the Heat goeth into the bitter quality, and there the Flash is distinguished according to all the Powers.

13. For all powers are discerned or distinguished in the bitter, and the bitter receiveth the flash of the light, as if it were horribly terrified ; and goeth with its trembling and terror, into the astringent and hard quality , and there it is *bodily* captivated.

14. And the bitter quality is now *impregnated* with the light, and so trembleth in the Astringent and Bitter quality, and stirreth therein, and is *captivated* in the astringent quality, as in a Body..

15. And now when the spirits do move, and would speak, the hard quality must open it self ; for the bitter spirit with its flash breaketh it open, and then there the Tone goeth forth, and is impregnated with all the seven Spirits, which distinguish the Word, as it was *decreed* in the Center, that is,in the middle of the Circle; whilst it was yet in the Council of the seven Spirits.

16. And

16. And therefore the seven Spirits of God have created a *Mouth* for the Creatures, that when they would utter their voyce which is their speaking, or make a noise, they need not first tear open themselves; and therefore it is that all the veins and powers or * qualifying or fountain spirits go into the * *conditioning Tongue*, that the Tone or noise may come forth gently.

*Here Observe exactly, the † Sense, and
Mysterie.*

† Mind or
meaning.

17. When the flash riseth up in the heat, then first the sweet water catcheth or captivateth it, for therein it becometh shining. Now when the water catcheth the flash, that is, the *birth* of the light, then it is terrified, and being so thin and pliant or feeble, it giveth *back* very much trembling: for the heat riseth up in the light.

18. And now when the astringent quality, which is very cold, catcheth the heat and flash, then it is *terrified*, as in a Tempest of lightning; for when the heat cometh with the Light into the hard cold, then it maketh a *fierce* flash, of a very fiery and light colour.

19. And then that flash *retireth* back, and the sweet water catcheth it, and riseth up in that *fiercenesse*; and in that rising and terrifying, changeth it self into a Green or Azure, or Blew Colour, and trembleth, because of the fierce flash.

20. And the flash in it self *keepeth* its *fiercenesse*, from whence existeth the Bitter Quality, or the Bitter Spirit, which *now* riseth up in the astringent quality, and inflameth or *kindleth* the hardness with its fierce quality, and the light or flash *dryeth* it self in

Of the sixth fountain Spirit in the Divine Power. Ch.X.
 the hardnesse and shineth clear and bright, far brighter than the Light of the Sun.

21. But it is caught in the hard quality, so that it subsists in a Bodily manner, and must shine so Eternally, and the flash trembleth in the Body, like a fierce rising up, whereby all the qualities are stirred alwaies and Eternally.

22. And the flash of fire in the light trembleth and triumpheth thus continually, and the hardnesse is alwayes the Body, which retaineth preserveth and dryeth it.

23. And this stirring in the hardnesse, is the Tone, so that it soundeth, and the light or flash maketh the ringing, and the sweet water mitigateth the ringing: so that a man can use it to the Distinction of Speech, or *Articulation of Syllables.*

Here Observe the Nativity or Birth of the Bitter quality, yet more plainly.

24. The original of the bitter quality, is, when the flash of life in the heat riseth up in the astringent quality, and now when the flash of fire in the mixture of the water cometh into the astringent quality, then the spirit of the fiery flash catcheth the astringent and hard spirit, and both these together are an earnest severe fierce quality, which rageth and teareth vehemently like a fiery violent fiercesse.

25. I can liken it to nothing else, but to a Thunder-Clap, when the fierce fire first falls down, so that it dazzleth the light; that fierce fire is like the manner of the conjunction of these two.

Now Observe:

26. Now when the fire-spirit and the astringent spirit struggle and wrestle thus together, then the astringent maketh a vehement hard *Cold* astriction, and the fiery maketh a terrible fierce *Heat*.

27. And now the rising up of the heat and of the astriction maketh a trembling fierce terrible spirit, which raveth and rageth, *as if it would tear the Deity asunder.*

*But thou must understand this, exactly,
and properly.*

28. This is thus, in the Original of the Quality in it self, but in the *midst* in the rising up of this fierce spirit, this spirit is *caught* and mitigated in the sweet water, where its fierce source or fountain is changed into a trembling, bitter, and greenish Colour like a greenish duskinesse, and retaineth in it self the condition and property of all three Qualities, *viz.* of the fiery, astringent, and sweet, and so from these three existeth the fourth Quality, *viz.* the Bitter.

29. For from the fiery quality the spirit becometh *trembling* and *Hot*, and from the astringent it becometh *severe* astringent, hard and *corporeal*; so that it is a spirit; which alwayes subsisteth, and from the sweet it becometh *meek* or *mild*, and the fiercenesse changeth it into a gentle bitterness: which standeth now in the Fountain or *well-spring* of the seven Spirits of God, and helpeth continually to generate the other six spirits.

Under-

Understand this rightly.

30. It doth *as well* generate its Father and Mother, *as* its Father and Mother doth generate it, for after that it is *corporeally* generated, it then, with the astringent Quality *always* generateth the fire *again*, and the fire generateth Light, and the light *is* the *Flash*, which alwaies generateth the *Life* again in all the qualifying, or fountain spirits; whence the spirits have *life*, and alwaies generate one another *again*.

31. But here thou must know, that *one* spirit *alone* cannot generate another, neither can *two* of them do it, but the birth of a spirit standeth in the operation of *all* the *seven* spirits, *six* of them alwaies generate the *seventh*, and so if *one* of them were not, then the *other* would not be, neither.

32. But that I sometimes take onely two or three to the Nativity or birth of a spirit, I do that, because of my *own* *weaknesse*, for I cannot bear them all ^{at once} *ven.* at *once* in their perfection, in my [†] corrupted Brain.

↑ the Humane Nature being corrupted and perished in the Fall of Adam.

33. I see them *all seven*, very well, but when I speculate into them, then the spirit riseth up in the *middlemost* fountain or well-spring, where the Spirit of life generateth it self, which goeth now *upwards*, now *downwards*, it cannot apprehend all the seven spirits in *one* thought or at once, but only in *Part*.

34. Every Spirit hath its *own* quality or source, though indeed it is generated of the other; and so it is with the *apprehension* of Man, he hath indeed the fountain of all seven spirits *in him*, but in what quality or fountain soever the spirit riseth up, the qualifying

lifying or fountain spirit thereof, wherein that same spirit is most strongly Imaged, that is it which he comprehendeth most sharply in that rising up.

35. For even in the Divine power one spirit doth not go through all the spirits equally at once in its rising up: for when it riseth up, then indeed it toucheth or stirreth them all at once, but it is caught in its rising up, so that it must lay down its stateliness and Pomp, and not triumph over all the seven. + or Ascension.

36. ["It is the Being or Substance of the Senses and
 "Thoughts, otherwise, if a Thought through
 "the Center of Nature could penetrate all
 "the forms, then it were Free from the
 "Band of Nature:]

37. Thus it is also in Man, when one qualifying or fountain spirit riseth up, then it toucheth all the other, and seeth all the other, for it riseth up in the middle or central Fountain or Well-spring of the Heart, where, in the Heat, the flash of Light kindleth it self, wherein the spirit in its rising up, in the same flash, seeth through all the spirits.

38. But, in our corrupted flesh, it is only like a Tempest of lightning: for if I could, in my flesh, comprehend the flash, which I very well see and know how it is, I could clarifie or transfigure my Body therewith, so that it would shine with a Bright Light and Glory.

["For from the Flash cometh the Light of the Ma.
 jestic:]

And then it would no more resemble and be conform to the Bestial Body, but to the Angels of God.

39. But hearken friend, tarry yet a little while, and then give the bestial Body, for food, to the Worms:

M.

N.

Worms : but when the Total God shall *kindle* the Seven Spirits of God in the *corrupted* Earth, then if that same *Salitter*, which thou sowest in the earth, will not be capable of the fire; then thy qualifying or fountain-spirits, which thou didst *sow* in thy life-time, and is sown in thy *departure* from hence, will *rise* again in the same *Salitter* which thou hast sown, and will triumph therein, and become a Body again.

[†] or whose *Salitter*. See Ch. 10: verse 110. the *Salitter* which they have Corrupted. and Ch. 11. vers. 115. the Corrupted *Salitter*.

40. But he [†] that will be *capable* of the kindled fire of the feven Spirits of God, he shall *abide* therein, and his qualifying or fountain spirits shall *rise* in *hellish* pain, which I shall demonstrate clearly in its due place.

41. I cannot describe unto thee the whole Deity by the Circumference or extent of a Circle, for it is unmeasurable ; but to *that Spirit* which is in Gods Love it is *not* incomprehensible : it comprehends it well, yet but in Part ; therefore take one part after another, and then you will see the *whole*.

42. In this corruption we cannot get higher, then with such a Revelation, neither doth this world inclose it self any higher, both as to the Beginning and the End.

43. I would very fain see *somewhat higher* in this my anxious generating or Birth, whereby my sick Adam might be refreshed.

44. But I look round about me in all the world, and can find out *nothing* ; all is sick, lame and wounded; moreover Blind, Deaf, and Dumb.

45. I have read the Writings of very high Masters, hoping to find therein the ground and true depth : but I have found nothing, but a *half dead* Spirit, which in anxiety travelleth and laboureth for health,

46. Thus I stand yet as an anxious woman in tra-
velling, and seek perfect refreshing, but find onely the
scent or smell or favour in its rising up, wherein, the
Spirit examineth, what power sticketh in the true
cordial; and in the mean while refresheth it self in
its sicknesse with that perfect smell or favour, till the
true *Samaritan* doth come, who will dresse and bind
up its wounds and heal it, and bring it to the eter-
nal Inne or Lodging, then it shall enjoy the perfect
Taste.

47. This *Herb*, which I mean here, from whose
Fragancy my spirit taketh its refreshing, Every
Courtry Plowman doth not know it, nor Every
Doctor; the one is as Ignorant of it, as the other; it
groweth indeed in every Garden, but in many it is
quite spoyled and naught: for the quality of the
Soyl or Ground is in fault. And therefore men do
not know it, nay the *Children of this Mystery* do hard-
ly know it: for this knowledge hath been very rare
dear and pretious, from the beginning of the world
to this Time.

48. Though in Many, a source or fountain and
quality hath risen up, but then suddenly Pride pres-
sed after it, and spoyled all; whereupon it was loath
to write it down in its mother-Tongue; it supposed,
that was too childish a thing, it must shew it
in a deeper Language, that the world should see, that
it is Manly; and for its advantage it kept it in se-
cret, and dawbed it with deep strange names, that
men might not know it: such a Beast is the Devil's
Proud disease.

49. But hear, thou simple Mother, which bringest
Bb all

Of the sixth fountain Spirit in the Divine Power. Ch. X.
all the children into this world, which afterward
in their rising up are ashamed of thee, and despise
thee, and yet are thy children, which thou hast
brought forth.

50. Thus saith the Spirit, which
riseth up in the seven spirits of
God, which is thy Father, Despair
not, behold I am thy strength, and
thy power, I will fill to thee a mild
draught in thy Age.

51. Seeing all thy children de-
spise thee; whom thou didst bear,
and hast given them suck in their
Childhood, and will not give thee
any attendance, or minister to thee
in thy high or old Age.

52. Therefore I will comfort
thee, and will give unto thee a
Young SONNE in thy high or
old Age; he shall abide in thy
House, as long as thou livest, and
attend thee or minister to thee,
and

and comfort thee, against all the raving and raging of thy proud Children.

Now here Observe further, concerning the
Mercurius Tone or Sound.

53. All Qualities take their † beginning-original † finite or transitory original. in their middle or center : Therefore Observe, where the Fire is generated; for, there riseth up the flash of the life of all the qualities, and is caught in the water, so that it remaineth shining, and is dried in the astringency, so that it remaineth corporeal, and becomes shining Bright and Clear.

Observe here :

54. For Instance : kindle some wood, and then you will see the mysterie ; the Fire kindleth it self in the hardnesse of the wood : and this is now the astringent hard quality, The quality or source *Saturnus*, which maketh the wood hard and dry.

55. But now, the light, that is, the flash, doth not consist in the hardnesse; otherwise a stone also would burn and give Light, but the light-subsisteth onely in the *Sap* of the wood, that is, in the * water.

56. Whilst there is Sap in the wood, the fire shineth, as a shining Light : but when the sap is consumed in the wood, the shining Light goeth out, and the wood becometh a glowing Coal.

57. Now behold, the fiercenesse, which riseth up in the light ; consists not in the water of the wood,

* or *Oly-*
nesse.

but when the heat riseth up in the hardnesse, then is the flash generated, which the sap in the wood first catcheth, whereby the water becomes shining.

58. The Fiercenesse or Bitternesse is generated in the midst or center of the hardnesse, and the heat is generated in the flash, and therein also it subsisteth: and so far as the flash, that is, the *flame* of the fire, reacheth, so far also reacheth the *fiercenesse* of the bitterness, which is the sonne of the hardnesse and heat.

59. But thou must know this mystery, that the bitterness is *already* in the world, Else the fierce bitterness would not so suddenly generate it self like *lightning* in the natural fire.

60. For, as the Body of the fire generateth it self, when wood is kindled, in such a manner likewise is the *wood* generated in and above the earth.

61. But if the fiercenesse should be generated in the shining light, then surely it would reach as far also, as the splendour or shining of the Light, but it doth not so.

62. But thus it is; the flash is the *mother* of the light : for the flash generateth the light, and is the *Father* of the fiercenesse, for the fiercenesse abideth in the flash as a *seed* in the Father, and that flash generateth also the Tone or Sound.

63. When it goeth from the hardnesse and heat, then the hardnesse maketh a thumping *knocking* sound in the flash, and the heat ringeth forth, and the light in the flash maketh the ringing *shril*, and the water mitigateth it, and then in the astringency and hardnesse it is caught and dried up, so that it is a *corporeal* spirit in all the qualities.

64. For, every Spirit in the seven Spirits of God is impregnated with *all* the seven spirits, and they all are one in another as *one* spirit, neither of them is without the other.

65. Only the Birth there in is *thus*, and so the one generateth the other, in and through it self, and the Birth *lasteth* or continueth thus from Eternity to Eternity.

66. Here I will have the Reader warned, that he rightly consider the Divine Birth. Thou must *not* think, that one spirit standeth by another, as you see the Stars of Heaven stand one by another.

67. But all the seven are *one in another* as one spirit: as this may be conceived in Man, who hath several Thoughts because of the operation of the seven Spirits of God, which keep and reside in, the *humane Body*.

68. But you may say to me, Thou art foolish in this, for *Any Member* of the whole body hath the power of the Other.

69. Yet in what quality soever thou excitest or awakeneſt the spirit, and makeſt it operative or qualifying, according to that same quality, the Thoughts rise up, and govern the Mind.

70. If thou stirrest or awakeſt the spirit in the fire, then there riſeth up in thee the bitter and harsh Anger; for as ſoon as the fire is kindled, which is done in the hardneſſe and fiercenеſſe, then ſpringeth up the bitter fiercenеſſe or wrath in the flash.

71. For when thou elevateſt thy ſelf in thy Body towards or against any thing, be it in Love or in Anger, now that which thou liſteſt up thy ſelf towards or against, thou Kindleſt the Quality of that, and that it is, which burneth in thy compacted incorporated

Of the Sixth fountain Spirit in the Divine Power. Ch.X.
rated Spirit, but that qualifying or conditioning spirit is excited in the Flash.

72. For when thou lookest upon any thing, which doth not please thee, but is against or contrary to thee; then thou raisest up the fountain of thy heart; as when thou takest a stone, and therewith strikest fire on a Steel, and so when the spark catcheth fire in the heart, then the fire kindleth.

73. At first it gloweth, but when thou stirrest the source or fountain of the heart more violently, then it is as when thou blowest the fire, so that the flame is kindled; and then it is high time to quench it, else the fire will be too great, and then burneth and consumeth, and doth hurt to its Neighbour.

Question.

74. Thou askest : How can a man quench this kindled fire ?

Answer.

75. Hearken, Thou hast the sweet water in thee, pour that into the fire, and then it goeth out : if thou lettest it burn, then it consumeth in thee the Sap that is in all the seven qualifying or fountain Spirits; so that thou wilt become dry.

76. When that is done, then thou art a hellish fire-Brand, and a Billet or Faggot to lay upon the hellish fire, and then there is no remedy for thee Eternally.

77. But when thou lookest upon a thing which thou lovest and awaknest the spirit in thine heart, then thou kindlest the fire in thine heart, which burneth first in the sweet water, like a Glowing coal.

78. And whilst it is but glimmering, it is only a gentle soft longing delight or pleasing Lust in thee, and doth not consume thee; but if thy heart be in a greater commotion, and thou kindlest the sweet quality or fountain, so that it becomes a burning flame, then thou kindlest all the qualifying or fountain spirits, and then the whole body burneth, and so Mouth and Hands fall on to work.

79. This fire is the most dangerous and hurtful, and hath spoiled Most, since the world began, and it is a very hard matter to quench it: for when it is kindled, it burneth in the sweet water in the flash of Life, and must be quenched through Bitternesse, which is scarce a water, but much rather is a fire.

80. Therefore also there followeth a heavy sad sorrowful Mind, when one is to forsake that, which burneth in his Love-fire in the sweet fountain water.

81. But thou must know, that thou, in the Government of thy Mind, art thine own Lord and Master, there will rise up no fire to thee in the circle or whole circumference of thy Body and Spirit, unless thou awaknest it thy self.

82. It is true, all thy spirits spring and move in thee, and rise up in thee, and indeed alwaies One spirit hath more power in thee then another.

83. For if the Government of the spirits were in one man as in another, then we should all have one will.

Of the sixth fountain Spirit in the Divine Power. Ch.X.
 will and form : but they are all seven in the power of
 thy compacted incorporated spirit, which spirit is
 the S O U L.

O.

84. [“*It hath in it the first principle ; the spirit of
 the soul hath the second; and the Astral or
 starry spirit in the Elements, hath the
 Third, viz. this VVorld:*”]

85. Now if a fire riseth up in one qualifying or fountain spirit, then that is *not concealed or hidden from the soul*, It may instantly awaken the other qualifying or fountain spirits, which are *contrary to the kindled fire*, and *may quench it*.

86. But if the fire will be, or become, *too big*, then hath the soul a *Prison*, wherein it may shut up the kindled spirit, *viz.* in the hard astringent quality, and the *other* spirits must be the *Gaylor*s, till their wrath be allayed, and the fire be *extinguish'd*.

Observe, what that is.

87. When *One* qualifying or fountain spirit driveth thee too strongly, or presseth thee *too hard* to a thing, which is against the *Law of Nature*, then thou must turn thine *Eyes* away from it : if that will not help, then take *that spirit*, and cast it into prison :

88. That is, Turn thy heart *away* from temporall Pleasure and voluptuousnesse, from fulnesse of eating and drinking, from the *Riches* of this world ; and think : that, To day is the *last Day* of the *End of thy Body*: turn away from the *wantonnesse* of the world, and call *earnestly* to God, and yield or submit thy self to Him.

89. When

89. When thou dost so, then the world mocketh thee, and thou art a fool to them. But bear this crosse patiently, and let not the imprisoned spirit get out of Prison again, but trust in God, and *he will set upon thee, the Crown of the divine Joy.*

90. But if the spirit breaketh out of Prison, then put it in again, make good thy Part against it as long as thou livest, and if thou gettest so much advantage, that it do not wholly kindle the source or fountain of thy heart, whereby thy soul would become a dry firebrand of wood, each fountain or source having yet its Sap, when thou departest from hence:

91. Then will not that kindled fire at the Last Judgment Day, hurt thee; nor will it cleave or stick in thy Sappy-spirits, but after this anxious affliction, and trouble, thou wilt be in the Resurrection,

A triumphing Angel of God.

Question.

92. But now, thou maist say; Is there in God also a contrary Will or Opposition, amongst or between the spirits of God?

Answer.

93. No: though I shew here their earnest Birth, how earnestly and severely the spirits of God are generated, whereby every one may very well understand the great earnest severity of God:

94. Yet it doth not therefore follow, that there is a disunion or discord amongst them: For the very in-

Of the sixth fountain Spirit in the Divine Power. Ch.X.
 nermost deepest Birth or Geniture in the heart or ker-nell, is onely and altogether so, which no creature can apprehend in the Body, but in the flesh, where the hidden spirit is generated, there it will be apprehended: for that is also generated in such a manner and in such a power, as is here mentioned.

95. But unto me is opened the Gate of my Mind, so that I can see and discern it, else it would indeed remain concealed with and hidden to me, till the day of the resurrection from the dead; yea it hath been concealed from all men, since the beginning of the world: but I submit my will to Gods Will, let him do what he pleaseth.

96. In God all the spirits do triumph, as one spirit, and one spirit alwaies mitigateth and loveth the other, and so there is nothing but meer Joy and Delight: but their severe Birth or Geniture which is effected or done in secret, must be so: for life, understanding, and † Omnipotence is thus generated:

for All knowing-
nesse.
*and this is an eternall Birth or
 Geniture, which is never other-
 wise.*

97. Thou must not think, that perhaps in Heaven there is some manner of Body which onely is thus Generated, which above all other things, is called God.

98. No; but the whole Divine Power, which it self is heaven, and the Heaven of all Heavens, is so generated, and that is called GOD the Father; of whom all holy Angels are generated, and live also in the same power, also the spirit of all Angels in their Body is alwayes continually and eternally thus genera-

Ch.X. Of the sixth fountain Spirit in the Divine Power.
generated, in like manner also is the Spirit of all
Men.

195

99. For this world belongeth as well to the Body
or * *Corpus* of God the Father, as the Heaven doth ;
but the *spirits* which are in the locality or space of
this world, were kindled through King *Lucifer*, in
his elevation, so that all things in this world are as
it were half Faint and Dead : And therefore it is,
that we poor men are so very much blinded, and live
in so great and desperate Danger.

* Substan-
tiality or
Corporei-
ty.

100. Yet thou must not therefore think, that the
heavenly light in this world, in the qualifying or
fountain spirits of God is quite extinct : no ; there
is onely a duskishnesse or dimme *Obscurity* upon it,
so that we cannot apprehend it with our corrupted
Eyes ;

101. But if God did once put away that duskish-
nesse, which moveth about the light, and that thy
eyes were opened, then, in that very place, where
thou standest, sittest, or lyest : thou shouldest see,

*the glorious Countenance or Face
of God and the whole heavenly
Gate.*

102. Thou needest not first to cast thine eyes up
into Heaven, for it is written : *The word is near thee,*
viz: on thy Lips, and in thy Heart, Deut. 30. 14. Rom.
10. 8.

103. *Yea God is so near thee,
that the Birth or Geniture of the
Holy Trinity is done or wrought,*
C c 2 even

even in thy heart , yed all the Three Persons are Generated in thy heart, even God the Father, Sonne, and Holy Ghost.

104. Now, when I write here, concerning the midst or *Center*, that the fountain of the Divine Birth or Geniture is in the midst or Center ; the meaning is *not*, that in Heaven there is a peculiar or severall place, or a peculiar *several* Body, wherein the fire of the divine life riseth up, out of which the seven spirits of God go forth into the whole *Deep* of the Father.

105. No ; but I speak in a corporeal, or Angelical or Humane way, that the *Reader* may the better understand it ; in such a manner, as the Angelical Creatures were Imaged or framed, and as it is in God every where, *universally*.

106. For thou canst not nominate any place either in heaven or in this world, wherein the divine Birth or Geniture is *not thus*, be it in an Angel, or Holy man, or any where else.

107. Wheresoever one qualifying or fountain-spirit in the divine power is *touched* or stirred, let the place be where, or thing what, it will, *except* in the Devils and all wicked damned Men ; there is the fountain of the divine Birth or Geniture, clearly at hand, and there *already* are all the seven qualifying or fountain-Spirits of God.

108. As when thou wouldest make a spacious *creaturely* circumscribed circle , and hadst the whole Deity peculiarly *apart* therein, Then Just so as it is generated

Ch.X. Of the sixth fountain Spirit in the Divine Power.
generated in a Creature, so it is also in the whole
Deep of the Father in all places and parts thereof,
and in all things.

197

Note.

109. And in such a manner,
is God, an All-mighty, all-know-
ing, all-seeing, all-hearing, all-
smelling, all-feeling God, who is
every where, and proveth the
Hearts and Reines of the Crea-
tures.

110. And in such a manner, Heaven and Earth is
His; Also in such a manner all the Devils, toge-
ther with all wicked Men, must be *his* Eternal Pri-
soners; and in the *Salitter*, which they have corrup-
ted and kindled in their Place or Space; must end-
ure eternal Pain and Torment, and moreover Eter-
nal shame and Reproach.

111. For the Total glorious face of God, together
with all the holy Angels, will shine bright and glo-
riously, above them and under them, and round
about them on Every side.

112. And all holy Angels together with all holy
Men, will eternally triumph above them, below
them, and round about them, and for great Joy, de-
light, and Pleasantnesse; sing of Gods Holiness, of
their Royall Kingly Government or Regiment, and
of the gracious amiable blessed fruit of the heaven-
ly

Of the sixth fountain Spirit in the Divine Power. Ch. X.
ly Spring or Vegetation; and that wil go forth according to the qualities of the seven Spirits of God, in many various Voices.

113. On the contrary, the Devils with all wicked Men will be forced into a Hole, where a hellish stinck will burn boyl and rise up, and the hellish fire, and hellish coldnesse, and bitternesse, will burn after the manner of the kindled spirits of God, eternally, in their Body, as also in their Courts Dominions Regions Space or Circuference.

114. Nay, if they could be lock'd in or barred up into a Hole, that the angry face of God might not touch them, then they might be Quiet and contented; and would not be necessitated to endure eternal Ignominie, shame, and reproach.

115. But here is no help, their *Torment* encreaseth and becometh but the greater; the more they bewail it, the more doth the hellish fiercenesse or wrath kindle it self, they must lye in Hell, as dead Bones, like findged scorched Sheep in the fire, their stink and abomination gnaweth them.

116. They dare not lift up their Eyes for shame, for they see in their Circumference Courts or Regions nothing else, but onely a severe Judge, and above them and on all sides of them they see the Eternal Joy.

Note.

117. " [Not that they apprehend and behold it, but
" they have a kind of knowledge thereof
" in the Center.]

118. Here is Lamentation and Woe, yelling and crying, and no deliverance; it is with them as if it did continually Thunder and Lighten tempestuously.

119. For

119. For the kindled Spirits of God generate themselves thus.

I. First the hardnesse generateth a hard, raw, rough, cold and astringent quality.

II. Secondly, the sweetnesse is grown faint, like a glowing coal, when there is no more sap in the wood, that Gaspeth, and there is no refreshment for it.

III. Thirdly, the Bitternesse teareth like a Hot Plague, and is as Bitter as Gall.

IV. Fourthly, the Fire burneth as a fierce wrathful Sulphur.

V. Fifthly, Love is an *Enmity* here.

VI. Sixthly, the sound is a meer Beating *Rumbling* or *Cracking*, like the noise of a fire, breaking forth out of a hollow place, as if it were great *Claps of Thunder*.

VII. Seventhly, the Circuit Region Court or *Residence* of the Body is a house of *mourning*.

120. Their food is *abomination*, and groweth from the fiercenesse of all qualities; Lamentation and woe; and that for Ever without End; there is no Time there. *Another King* sitteth on their Throne, which keepeth or holdeth a Judgment for Ever, they are onely his *Footstool*.

121. O, Beauty, *Pleasure* and *Voluptuousnesse* of this world! O *Riches* and proud *Statelinesse*! O *Might* and *Power*! Thy unrighteous Judgment and great *Pomp* with all thy pleasure and voluptuousnesse lyeth all together on a Heap, and is become a hellish Fire!

122. Now eat and drink, now trim and dresse thy self therewith, and domineer therein, thou fair Goddesse,

Goddesse, how art thou become a *whore*, and thy shame and reproach continueth for ever.

The Eleventh Chapter.

VII.

*Of the Seventh Qualifying or Fountain Spirit
in the Divine Power.*

I.

THe *Seventh* Spirit of God in the Divine Power is the *Corpus* or Body which is generated out of the other *Six* spirits, wherein *All* heavenly figures subsist, and wherein all things Image and form themselves, and wherein all *Beauty* and *Joy* riseth up.

2. This is the very spirit of *Nature*, yea *Nature it self*, wherein apprehensibility or comprehensibility consisteth, and wherein all *Creatures* are formed in Heaven and on Earth. Yea *heaven* it self is therein formed; and *Naturality* in the whole Deity, consisteth in *this* Spirit.

3. If it were not for this Spirit, there would be neither Angel nor man, and God would be an *unsearchable Being*, subsisting *only* in an unsearchable Power.

Question.

4. Now the Question is : How is this form? Or in what manner is this so?

Answ.

Answer.

If thou art a Rational Mercurial spirit, which presseth through all the seven Spirits of God, and beholdeth proveth and examineth them, how they are, then thou wilt by the *explanation* of this seventh Spirit, conceive and understand the *Operation*, and the *Being* of the whole Deity, and apprehend it in thy Sense or Mind.

5. "But if thou understandest nothing by this Spirit, then let this book alone, and (*Richter*) Judge, neither of the cold nor of the warmth therein: for thou art too hard bound and captivated in *Saturnus*, and art not a Philosopher in this world.

6. Let thy (*Richten*) Judging alone, or else thou wilt receive thy *evil* wages for it; therefore I will have thee faithfully warned of it. Tarry till thou commest into the other life, for then the heavenly Gate will be opened to thee, and then thou also wilt understand this.

Gregorius
Richter Pe-
marius Zu
Gorlitz.
Gregory
Richter the
Primate or
Superinten-
dent of the
Clergy at
Gorlitz.

Now observe the depth.

7. Here I must *lay hold* on the whole divine Body in the Midst or center at the Heart, and explain the whole Body, how Nature is or existeth, and there you will see the *highest ground*, how all the seven Spirits of God *continually* generate one another; and how the Deity hath neither Beginning nor End.

8. Therefore behold and see the Longing desired pleasure of thy Spirit, the eternal divine Joyfulness, and the heavenly delight and corporeal Joy, which in all eternity hath no End.

Now Observe.

9. When the flash riseth up in the Center, then the divine birth standeth in its full operation : in God it is continually and *Eternally* thus; but not so in us poor fleshly children.

10. In this Life, the triumphing divine birth lasteth in us Men, only *so long* as the flash lasteth, therefore our *knowledge* is *but in part*, whereas in God, the flash standeth unchangeably alwaies *Eternally* thus.

11. Behold, all the seven Spirits of God are generated alike together at once; none of them is the first, and none of them is the last ; but we must have an Eye to the Kernel, and consider how the divine Birth or *Geniture* riseth up, otherwise man understandeth it not.

12. For the creatures cannot comprehend *at once*, all the seven Spirits, one in another, but they look upon them ; But when one Spirit is touched or stirred, then that toucheth or stirreth all the other, and then the Birth or *Geniture* standeth in full Power.

13. Therefore it hath a beginning in *Man*, but none in *God*; and therefore I must also write in a *creaturely* manner, or else thou *canst not* understand it.

14. Behold all the seven Spirits without the flash, were a dark Valley, but when the *flash* riseth up between the Astringent and Bitter qualities, in the Heat, then it becometh *shining* in the sweet water, and in the flames of the Heat, it becometh Bitter and triumphing and Living, and in the astringent it becometh Corporeal, Dry and *Bright*.

15. And

15. And now these four Spirits move themselves in the flash, for all the four become living therein, and so now the power of these four riseth up in the flash, as if the *Life* did rise up, and the *power* which is risen up in the flash, is the *Love*, which is *the fifth Spirit*.

16. And that power moveth so very pleasantly and amiably in the flash, as if a dead Spirit did become living, and were suddainly in a Moment set into great clarity or *brightness*.

17. Now in this moving, one power toucheth or stirreth the other : and first the astringent beateth or striketh, and the heat maketh in that beating or stroak, a *clear* ringing sound, and the bitter Power divideth the ringing, and the water maketh it mild and soft and so mitigateth it ; And this is *the sixth Spirit*.

18. And now the Tone in all the *five* spirits riseth up like a melodious pleasant Musick, and remaineth so standing; for the astringent quality exsiccateth or drieth it up.

19. So now, in the same sound that is *gone forth*, which now subsisteth being dried, and is the power of *all the six* qualifying or fountain spirits, and is as it were the *Seed* of the other six spirits, which they have there compacted or incorporated together, and made a Spirit thereof, which hath the quality of *all the Spirits* : And that is *the Seventh Spirit of God* in the divine power.

20. Now this Spirit subsisteth in its colour like Azure or Heaven-Blew, for it is generated out of all the six Spirits; and when the flash which standeth in the midst or Center in the Heat, shineth into the other Spirits, so that they rise up in the flash, and ge-

nerate the seventh Spirit; then the *flash* riseth up also in the birth of the six Spirits together in the seventh.

21. But because the Seventh hath no peculiar quality in it, therefore cannot the *flash* in the seventh be brighter, but it receiveth from the seventh, the *corporeal* Being of all the seven Spirits, and the *flash* standeth in the midst or *Center* of these seven Spirits, and is generated from all the seven.

22. And the seven Spirits are the *Father* of the Light, and the Light is their Sonne, which they alwaies continually generate thus from Eternity to Eternity, and the light enlightneth and alwaies Eternally maketh the seven Spirits living, and joyfull, for they all receive their rising and *Life* in the power of Light.

23. Again, they all generate the light, and all are together alike the Father of the Light, and the light generateth no one Spirit, but maketh them *all* living and *Joyful*, that they alwaies continually stand in the Birth.

24. Behold I will shew it thee once more, that so by *any means* thou mayst apprehend it, that this high work *may not* passe away in vain without Profit to thee.

25. The astringent quality is the *first* Spirit, and that attracteth or draweth together and maketh all Dry: The sweet quality is the *second* Spirit, and that softneth or mitigateth it: Now the *third* Spirit is the bitter Spirit, which existeth from the fourth and first.

26. And so when the third Spirit in its rage rubs its self in the astringent, then it kindleth the fire, and then the *percenesse* in the fire riseth up in the astringent.

astringent. In that fiercenesse now the bitter Spirit becometh *self-subsisting*; and in the sweet it becometh meek or *Mild*, and in the hard it becometh *Corporeal*, and so now it subsisteth, and is also the *fourth Spirit*.

27. Now the flash in the power of these *four* goeth forth in the heat, and riseth up in the sweet spring water or fountain; the bitter maketh it *triumphing*, the astringent maketh it *shining*, dry, and corporeal, and the sweet maketh it meek or *Mild*; and so it receiveth its first *shining* or *Lustre* in the sweet, and here now the flash, or the light subsisteth in the midst or Center, *viz.* in the *Heart*.

28. Now when that Light, which standeth in the midst or Center, shineth *into* the four Spirits, then the power of the *four* Spirits riseth up in the light, and they become living, and *Love* the light; that is, they take it into them, and are impregnated with it, and that Spirit which is so taken in, is the *Love of the Life*; which is the *fifth Spirit*.

29. Now when they have taken the love into them, then they qualifie Act or *operate* for great Joy: for the one feeth the other in the Light, and so the One toucheth or stirreth the other.

30. And then the tone riseth up; and the hard Spirit beateth striketh or *thumpeth*; but the sweet maketh that beating or striking *Mild*; and the Bitter divideth it, according to the condition or kind of every quality, the fourth causeth the *ringing*, the fifth causeth *joyfulness*, and the compacted incorporated sounding is the *Tone* or *Tune* or the *Sixth Spirit*.

31. In this Tone riseth up the *power* of all the six Spirits, and becometh a palpable Body, to speak after

ter an Angelicall manner, and subsisteth in the power of the other six Spirits, and in the light ; and this is the *Body* of Nature, wherein all heavenly Creatures Ideas Figures and Sprouts or Vegetations, are Imaged or fashioned.

The Holy Gates.

32.

But the *Light*, which subsisteth in the midst or Center in all the Seven Spirits, and wherein standeth the *Life* of all the seven Spirits ; and whereby all seven become triumphing and Joyful, and wherein the heavenly *joyfulness* riseth up ;

33. That is it, which all the seven spirits do generate, and that is the *Sonne* of all the seven spirits, and the seven Spirits are its *Father*, which generate the Light ; and the Light generateth in them, the *Life* ; and the Light is the Heart of the seven spirits.

34. *And this Light is the true Sonne of God, whom we Christians worship and honour, as the Second Person in the holy Trinity.*

35. *And all the seven Spirits of God together, are God the Father.*

36. For no one spirit of them is *alone* or without the other ; they all seven generate one another ; for if one were wanting, the other could not be.

37. But

37. But the Light is another Person, for it is continually generated out of, or from the seven spirits, and the seven spirits rise up continually in the light ; and the powers of these seven spirits go forth continually in the glance or *Splendor* of the light in the seventh * Nature-spirit, and do form and Image all in the seventh Spirit ; *And this out-going or Exit in the Light is the Holy Ghost.*

* or spirit
of Nature.

38. The flash, or stock or Pith, or the Heart, which is generated in the powers, remaineth standing in the *midst* or Center, and that is the Sonne ; and the Splendor or *Glance* in all the powers, goeth forth from the Father and the Sonne, in all the powers of the Father, and formeth and imageth in the seventh Nature-spirit, all, according to the power and operation of the seven Spirits, and according to their *Distinction* and impulse.

And this is the true Holy Ghost, whom we Christians honour and adore for the Third Person in the Deitie.

39. Thus, O blind Jew, Turk and Heathen, thou seest that there are *Three Persons in the Deitie*, thou canst not deny it, for thou livest and art or hast thy being in the *Three Persons*, and thou hast thy life from them, and in the power of these three Persons, thou art to rise from the Dead at the Last Day, and live Eternally.

Addition blind note at bottom of page Note

Note.

* Note.

40. Now if thou hast lived well and *holily* in the Law of Nature, in this world ; and hast * *not* extinguished the half Flash, which is the Sonne of God, which teacheth thee the Law of Nature in thy seven qualifying or fountain spirits ; and hast not put it out through a fierce elevation, which runneth on contrary to the † Knowledge of Nature ; * Then wilt thou with all Christians, live in eternal Joy.

† or Conscience.

* Note.

P.

41. ["The Law of Nature is the Divine Ordinance out of the Center of Nature, he that can live therein, needs no other Law, for he fulfilleth the will of God:]

* or Nescience
Ignorance or
not believ-

ing.

42. For it lyeth not in thy * unbelief, to hinder it ; thy unbelief doth not take away or make void the truth of God : but *Faith* bloweth up the Spirit of *Hope*, and *testifieth*, that we are Gods Children. The Faith is generated in the flash, and wrestleth so long with God, till it overcometh and gets the victory.

* Note.

43. Thou *Judgeth* us, and thereby thou judgest thyself, in that thou blowest up the zealous or Jealous Spirit in Anger and Wrath, which extinguisheth thy Light. * But if thou art grown on a sweet Tree, and suppresseth the evil influence or suggestions, and livest well and *holily* in the Law of Nature, which sheweth thee very well, what is *Right* : If thou art not indeed grown out from a fierce or wrathful Twig or Branch,

Q.

["Here is meant or understood, out of or from a very

" very wicked Seed, where out there often
 " groweth a Thistle : though yet there were
 " a remedy, if the will were but once broken:
 " but it is a Rare and Precious thing; How-
 " ever indeed on a Good Tree it is often so
 " that some branches do also wither.

Note.

45. Moreover thou art blind. For who shall separate thee from the love of God, in which thou art born or Generated, and wherein thou livest ; if thou perseverest and continuest therein, till the End ? who shall separate thee from God, in whom thou hast li ved here ?

46. That which thou hast sown in the Ground, that will spring up, be it Rye, Wheat, Barley, Tares or Thorns ; that which is not combustible or capable of the final or last Fire, that will not burn at all : but God will not corrupt or spoil his good Seed himself, but will husband, Till, and manure it, that it may bear fruit in the Eternal life.

47. Seeing then , all live and have their Being in God, why do the weeds Glory and boast against the wheat ? Dost thou think, that God is a Dissembler, and that he regardeth or respecteth any mans person, or name ?

48. What Man was the Father of us All ! was it not Adam ? And when his Sonne Cain lived wickedly before God ; why did not his Father Adam help him ? But here it may be said :

He that sinneth, shall be punished,
Ezek.18.4,20.

49. If Cain had not quenched or extinguished his light, who could have separated him from the love of God?

50. So thou also, thou boastest thou art a Christian, and knowest the light, why dost thou not walk therein? Dost thou think the Name will make thee *Holy*? Tarry friend, till thou comest thither into the other world, then thou wilt know it by experience. Behold! many a Jew, Turk, and Heathen will sooner enter into the Kingdom of Heaven, who had indeed their Lamps well Trimmed and Furnished; then thou who boastest.

Question.

What Prerogative or Advantage then have the Christians?

Answer.

51. Very much; For they know the way of life, and know how they should rise from the Fall: but if any will he still, then he must be thrown into the Ditch, and there must perish with all the wicked Heathens.

52. Therefore take heed what thou dost, and consider what thou art; thou judgest others, and art blind thy self.

53. But the Spirit saith thou hast no cause for it, viz. to Judge him who is better than thou: Have we not all one flesh, and our life subsisteth in God, be it in his Love, or in his Anger? for what thou sorrest, that thou shalt reap.

O.S. 4. B. 1. D. 10. M. 11

Note.

Note.

54. God is not the Cause thereof that thou art lost : for the law, to do right or righteousness, is written in *Nature* and thou hast *that very Book* in thy Heart.

55. Thou knowest very well, that thou *shouldest* deal well and friendly with thy Neighbour; also thou knowest well that thou shouldest *not vilifie* thy own life ; that is, thou shouldest not bemire and *defile* thy own body and soul and lay open their shame.

56. Surely *herein* consisteth the Pith and kernell, and the Love of God. God doth not regard any mans *Name* or *Birth*, but he that moveth or acteth in the Love of God, moveth in the *Light*, and the light is the Heart of God. Now he that *sitteth* in the Heart of God, who can spew him out from thence ? none, for he is begotten or Generated in God.

57. O thou blind *half dead* world, cease from thy Judging, O thou blind Jew, Turk and Heathen desist from thy *calumniating*, and submit thy self in obedience to God, and walk in the Light, then thou wilt see, how thou shouldest rise from thy Fall, and how thou shouldest Arme thy self in this world against the hellish *fiercenesse* and wrath, and how thou mayst overcome, and live with God, Eternally.

58. Most certainly, *there is but One God*, but when the veil is put away from thy Eyes, so that thou seest and knowest *him*, then thou wilt also see and know all thy brethren whether they be *Christians*, *Jews*, *Turks*, or *Heathens*.

59. Or dost thou think, that God is the God of you *Christians* only ? Do not the *Heathens* also live in

God whosoever doth right or righteousness, God loveth and accepteth him, Act. 10. 35.

60. Or, what didst thou know, that art a Christian, how God would Redeem and deliver thee from Evill : what friendship and familiarity haddest thou with H I M ? or what covenant haddest thou made with H I M, when God caused his Sonne to become Man or be incarnate, to redeem Mankind ? Is He only thy King ? Is it not written, *He is the comfort of all the Heathen*, Haggai. 2. 8.

61. Hearken, By one man sin came into the world, and pressed through one upon all, Rom. 5. 18. and through one came the Redemption into the world, and pressed through one upon all, what therefore lieth in any mans knowledge ? No ! indeed thou didst not know, how God would deale with thee, when thou wert Dead in Sins.

62. Now as Sin without distinction raigneth through one Man over all, so Mercy and Redemption raigneth through one over all.

63. But unto those Heathens, Jews and Turks, blindness did befall; yet for all that , they stand in an anxious Birth, and seek for a rest, they desire Grace, though they seek not for it at the right mark or in the right Place or Limit : but God is every where, and looketh upon the ground of the Heart.

64. But if in their anxious Birth the Light be generated in them ; what art thou, that judgest them ?

65. Behold ! thou blind Man, I will demonstrate this to thee, thus ; Go into a Medow, there thou seest several sorts of Herbs, and flowers, thou seest some that are Bitter, some Tart, Sweet, Sowre, White, Yellow, Red, Blew, Green, and many various sorts.

66. Do

66. Do they not all grow out of the *Earth*? Do they not stand one by another? Doth the one *Grutch* the beautious form of the other?

67. But if one among them lifteth up it self too high in its growth, and so *withereth*, because it hath not Sap enough; How can the *Earth* help it? Doth it not afford its Sap to that as well as to the other.

68. But if *Thorns* grow among them, and the Mower cometh to reap his crop, he cutteth them down together, but he casteth out the Thorns and they are to be *burnt* in the fire: but the various flowers and good Crop, he gathereth and causeth it to be brought into his Barn.

69. Thus it is also with Men, there are diversities of Gifts and accomplishments Endowments or Aptitudes, one it may be is much *Lighter* or brighter in God then an other, but all the while they do not *wither in the Spirit*, they are not rejectible, but when the *Spirit* withereth, then that is good and usefull for nothing, but for fewell, and is only as wood for the Fire.

70. But if the Turks be of an *astringent* Quality, and the Heathens of a *Bitter*, what is that to thee? Is the light becom *shining* in the astringent and bitter qualities, then it giveth Light also.

71. But thou art generated in the Heat, where the light riseth up in the *sweet* spring or fountain-water, have a care, lest the Heat *burn* thee, it is time, thou shouldest do well to *Quench* that.

Question.

72. Thou sayest: Is it right then that the Heathens, Jewes and Turks, should persevere in their *blindnesse*?

Answ.

Answer.

73. No ; but this I say; How can he see, that hath *no Eyes* ? for what doth the poor Lay or vulgar man know, of the *Tumults* which the Priests have in their drunkennesse ? He goeth on in his simplicity, and generateth anxiously, in his *Spiritual Birth*.

Question.

74. But then thou sayest : Hath *God* blinded the Turks, Jews and Heathens ?

Answer.

No ; but when God kindled the light for them, then they lived after the pleasures *voluptuousnesse* and Lusts of their own Hearts, and would not be led or directed by the *Spirit* , and so the *outward Light* extinguished.

75. But it is not therefore so *totally* extinguished, that it *could not* be generated in Man ; for man is out of or from God, and liveth in God, be it either in Love or in Wrath.

76. Now if man be in a Longing, should he not be *impregnated* in his Longing : and so if he be impregnated once, then he can generate also. But because the *outward Light* doth nor shine to him, therefore he doth not know his Sonne, whom he hath generated.

77. But when the Light shall arise on the Last Jugment Day , then he will See HIM.

78. Behold, I tell thee a mystery : the time is already, that the

the Bridegroom crowneth his Bride!

79. Guesse Friend, where lyeth the *Crown*? Toward the *North*; For in the Center of the astringent quality the light will be clear and bright.

80. But from whence cometh the *Bridegroom*? From the midst or Center, where the Heat Generateth the light, and goeth toward the North into the astringent quality, there the Light growtheth Bright.

81. What do these toward the *South*? They are in the Heat fallen *asleep*, but a stormy Tempest will awaken them, among these many will be terrified to *Death*.

82. Then what do those in the *West*? their Bitter quality will rub it self with the other, but when they taste the sweet water, then will their spirit be *mild* and *meek*.

83. But what do those in the *East*? thou art a lofty *Proud Bride*, from the beginning, the *Crown* was always offered to thee from the beginning, but thou thoughtst thy self *too Fair* already; thou livest as the rest do.

Of the Divine and Heavenly Natures operation and property.

84. Now if thou wilt *know*, what kind or manner of Nature there is in *Heaven*, and what kind of Nature the *Holy Angels* have; also what kind of Nature

Adam

Adam had before his Fall, and what, properly, the holy heavenly and Divine Nature, is: then observe the circumstances exactly concerning this seventh qualifying or fountain-spirit of God, as followeth.

85. The seventh qualifying or fountain spirit of God is the qualifying or fountain-spirit of *Nature*: for the other six do generate the seventh; and the seventh, when it is generated, is then as it were the *Mother* of the six, which encompasseth the other six, and generateth them again: for the *corporeal* and *natural* Being consisteth in the seventh.

Observe here the Sense:

86. The six rise up in a full or compleat Birth according to the power and *condition* of each of them, and when they are risen up, then is their power mingled one in another, and the hardnesse dryeth it, and is as it were the whole Being.

87. This corporeal exsiccation or drying, I call in this book, the Divine S A L I T T E R, for it is * therein the *Seed* of the whole *Deity*, and it is as it were a Mother, which receiveth the Seed, and always generateth fruit again, according to all the Qualities of the *Seed*.

88. Now in this rising up of the six spirits, there riseth up also the *Mercurius*, Tone, or Sound, of all the six Spirits, and in the Seventh Nature-spirit it subsisteth.

96. As; &c.

* 89. [“ By the word * SALITTER, in this book, is understood, How out of the Eternal Center of Nature, the Second Principle ciple

Note.



“ ciple groweth and springeth up out of
“ the first, Just as the Light springeth up
“ out of the fire, wherein two Spirits are
“ understood, viz. I. First a Hot, II. Se-
“ condly, an Aërial one, whereas in the
“ aërial life, the true vegetation or grow-
“ ing consisteth, and in the fire-life, is, the
“ cause of the Quality.

“ 90. So, when it is written, the Angels are created
“ out of God, then it is understood or
“ meant, Out of Gods Eternal Nature,
“ wherein is understood or meant the seven
“ forms, and yet the divine holy nature
“ is not understood to be in the Fire, but in
“ the Light.

“ 91. And yet the Fire giveth or holdeth forth to us
“ a Mystery of the Eternal Nature, and
“ of the Deity also, wherein a Man is to un-
“ derstand, two principles of a twofold
“ source, viz. I. a Hot, Fierce, Astrin-
“ gent, Bitter, Anxious, Consuming One
“ in the fire-source. And out of the fire
“ cometh the II. viz. the light, which
“ dwelleth in the Fire, but is not appre-
“ hended or laid hold on by the fire; also it
“ hath another source then the fire hath,
“ which is, Meeknesse, wherein there is a
“ desire of Love, where then in the Love-
“ desire another will, is understood, then
“ that which the Fire hath.

“ 92. For the fire will consume all, and causeth a
“ high rising in the source, and the meek-
“ ness of the light, causeth Entity or Sub-

"
" stantiality, viz. In the eternal light it
" causeth the water-spirit of Eternal life;
" And in the third principle of this world,
" it causeth water, together with the exi-
" stency or Original of the Ayr.

" 93. Thus the Reader is to understand this book as
" concerning Three Principles or Births;
" viz one is the original of the Eternall
" Nature, in the eternal will or desire of
" God; which desire driveth it self on in
" great anguish till it come to the fourth
" form, viz. to the Fire.

" 94. Wherein the second, which is the Light, exist-
" eth, and replenisheth the Eternal Liber-
" ty besides or beyond Nature, wherein we
" understand the holy Ternarie in the
" Light, without or beyond Nature, in the
" power of the Light, in the Liberty; as
" another or second spring or source without
" Being; and yet united with the fire's
" Nature, viz. as Fire and Light together
" in One.

" 95. And the third principle of this world is gene-
" rated and created out of the First, that
" is, Magically: as is clearly demonstra-
" ted in our * Second and † Third Book,
" unto which this Book is onely an Intro-
" duction, and is the first Book, which was
" not sufficiently apprehended by the Au-
" thour at the first time, though it appea-
" red clearly enough, yet all of it could not
" be conceived; also it was as when a Tor-
" rent or stormy Showre of Rain passeth
" over.

* Three
Princi-
† ples.
Three-
fold Life.

"over a place, from whence vegetation and
"springing existeth : for, therein, is the
"Seed of the whole Deity :]

— 96.

As in the *mother*; and then the seventh generateth all manner of Fruits and Colours according to the *Operation* of the Six.

97. But here thou must know, that the *Deity* doth not stand still, but worketh and riseth up without *intermission*, as a pleasant wrestling ; moving or struggling;

98. Like two creatures, which in great *Love* play together, Embracing struggling and wrestling one with the other ; now the one is above, by and by the other, and when one hath overcome, it yeeldeth or giveth over, and lets the other rise up again.

99. Thou mayst also understand it thus in a similitude, as when *Seven Persons* had begun a friendly Sport and Play, where one gets the upper hand above another, and a *third* comes to help that *one* which is overcome ; and so there is a pleasant friendly sporting amongst them ; whereas indeed they all have one and the *same* agreement or *Love-will* together, and yet strive and fight or vie one against the other in a way of *Love* in sporting and pastime.

100. And thus also is the *working* of the six *Spirits* of God in the seventh ; suddenly *one* of them hath a strong rising up, suddenly *another* ; and thus they wrestle in love one with another.

101. And when the Light riseth up *along* in this striving, then the Holy Ghost moveth in the power of the Light in the Play of the other six spirits, and

so in the seventh there spring up all manner of fruits of life, and all manner of Colours and vegetations or Ideas and forms.

102. Now as that quality is which is strongest, so the Body of the fruit is Imaged, and the Colours also, in this striving, or wrestling the *Deity* formeth it self into infinite and inseparable variety of kinds and manners of Images or Ideas.

103. For, the seven spirits are the seven-head-Sources or springs, and when *Mercurius* riseth up therein, that stirreth all, and the bitter quality moveth it, and distinguisheth it, and the astringent dryeth it up.

104. [“Nature and the Ternarie are not one and
“the same, they are distinct, though the
“Ternarie dwelleth in Nature but un-
“apprehended, and yet is an eternall
“Bind, as is plainly expounded in our
“Second and Third Book.

Now observe here, how the Imaging in Nature is in the seventh Spirit.

105. The sweet water is the beginning of Nature, and the astringent quality draweth or attracteth it together, that it becomes natural and *creatural*, to speak in an Angelical way.

106. Now being drawn togerher, it looketh like *Azure* or *Skie-colour Blew*, but when the light or flash riseth up therein, then it looketh like the precious *Jaspis*, or *Jasper stone*, or as I may call it in my language

language, a Glassie Sea, on which the Sun shineth, and that very clear and Bright.

107. But when the bitter quality riseth up therein, then it divideth and formeth it self, as if it were *alive or lively*, or as if the Life did rise up there, in a *greenish* flourishing manner and form, like a Green Flash of Lightening, to speak after the manner of men, even so that it dazleth a mans Eyes, and *blindeth* him.

108. But when the Heat riseth up therein, then the Green form inclineth to a half Red or *Ruddy* form, as when a Carbuncle stone shineth from the Green flash or *Beam* of Light.

109. But when the Light, which is the Sonne of God, shineth into this Sea of Nature; then it getteth its *yellowish* and *Whitish* Colour, which I cannot compare with any thing; but you must be content to stay or tarry with this aspect or vision, till you come into the other Life.

110. For this now is the true Heaven of Nature, which is out of or from God, wherein the *Holy Angels* dwell, and out of which they were created in the beginning.

111. Behold now, when the *Mercurius* or Tone in this Nature Heaven, riseth up, there the Divine and Angelical joyfulness riseth up, for therein rise up Forms, Imagings, Colours, and Angelicall Fruits, which blossom curiously, grow, spring, flourish, and stand in *Perfection*, as to all manner of Bearing or fruit Trees, Plants and springing growths, of a Gracious comely lovely amiable blessed prospect vision or sight to be looked upon, with a most delicious lovely pleasant Smell and Taste.

112. But

112. But here I speak with an Angels Tongue, thou must not understand it Earthly, like to this world.

113. It is with *Mercurius* in this manner or form, also; thou must not think, that there is any hard beating, striking, toning or sounding, or whistling and Piping, in the Deity, as when one taketh a Huge Trumpet, and Bloweth in it, and maketh it to Sound.

114. O no, Dear Man; thou half dead Angel, that is not so, but all is done and consisteth, in power: for the Divine Being standeth in power: but the holy Angels sing, ring and Trumpet forth, with clear and shrill sounding: for to that End God hath made them out of himself, that they should encrease and multiply the Heavenly Joy: [and therefore were the Angels made out of God.]

115. Also such an Image was *Adam*, as God created him, before his *Eve* was made out of him; but the corrupted Salitter did wrestle with the Well-spring of Life in *Adam*, till it overcame. And so *Adam* became faint, which made him fall into a Sleep. Here he was undone: And if the Bamhertzigkeit, or the Mercy of God had not come to help him, and made a woman out of him, he should have continued still asleep.

Of

Of this we will speak in its proper Place.

116. This, as is mentioned above, is that fair Bright and holy Heaven, which is thus in the *Totall Deitie*, which hath neither Beginning nor End, whither no Creature with its sense *can* reach.

117. Yet thou shalt know this, that alwaies in a place sudenly *one* quality sheweth its self *more powerfully*, then the other, suddenly the second prevaileth, suddenly the third, then sudenly the fourth, suddenly again the fifth, suddenly the sixth, then again suddenly the seventh.

118. Thus, there is an *Eternal wrestling*, working, and friendly amiable rising up of Love; where then in this rising up, the Deity continually sheweth it self *more and more* wonderful, more incomprehensible and more unsearchable.

119. So that the holy Angels cannot sufficiently enough rejoice themselves, nor sufficiently enough converse walk and most lovingly sport therein, nor sufficiently enough sing, that *Te Deum Laudamus*; We praise thee, O God, in *Hallelujah's*, as to each quality of the Great God, according to his wonderfull Revelation, and Wisdome, and Beauty, and Fruit, and Form.

120. For the qualities rise up *Eternally*, and so there is not with them or among them, either Beginning, Middle or End.

121. And although I have written here; how all is come to be, and how all is framed formed and Imaged, and how the Deity riseth up, yet for all that thou

thou must not think, that it hath any Rest ceasing or extinction, and that afterward it riseth up thus again.

122. O no: but I must write in part or by pieces, for the Readers better understanding, that he might thereby apprehend somewhat, and so attain the Sence and Meaning thereof.

123. Neither must thou think, that I have climbed up aloft into Heaven, and beheld it with my carnall or fleshly Eyes. O, no; hear me, thou half-dead Angel, I am as thou art, and have no greater light in my outward Being, then thou hast.

124. Moreover, I am a sinful and mortall man, as well as thou, and I must every day and hour grapple struggle and fight with the Devill who afflicteth me in my corrupted lost Nature, in the fierce or wrathful quality, which is in my flesh, as in all Men, continually.

125. Suddenly I get the better of him, suddenly he is too hard for me; yet for all that he hath not overcome or conquered me, though he often getteth the advantage over me: *for our life is as a perpetuall warfare with the Devill.*

126. [“This Strife and Battle is about that most
“High Noble Victorious Garland, till the
“corrupted perished Adamical Man is
“killed and dead, in which the Devill
“hath an accessle to Man.”]

127. “Of which the Sophister will know nothing: for
“he is not generated of God, but is born
“of Flesh and Blood: and though in-
“deed

"deed the Birth standeth open for and
"towards him, yet he will not enter; for
"the Devil withholdeth him: God blindeth
None.]

128. If he buffetteth me, then I must retire and give back, but the Divine power helpeth me again, then he also getteth a Blow, and often loseth the day, in the fight.

129. But when he is overcome, then the heavenly Gate openeth in my spirit, and then the spirit seeth the Divine and heavenly Being, not externally without the Body, but in the fountain or well-spring of the Heart riseth up the flash in the sensibility or Thoughts of the Brain, and therein the spirit doth contemplate or meditate.

130. For Man is made out of all the powers of God, out of all the seven Spirits of God, as the Angels are also. But now seeing Man is corrupted, therefore, the Divine Birth doth not always spring qualify or operate in him, no, nor in all men neither. And though indeed it springeth in him, yet the high light doth not presently shine in all men; and though indeed it doth shine, yet it is incomprehensible to the corrupted Nature.

131. For, the Holy Ghost will not be caught held or retained in the sinful flesh; but riseth up like a flash of lightning; even as fire flashes and sparkles out of a Stone, when a man strikes fire upon it.

132. But when the flash is caught in the fountain of the Heart, then the Holy Ghost riseth up in the seven qualifying or fountain spirits, into the Brain

like the Day-break, Dawning of the Day, or Morning Rednesse : and therein sticketh the mark Aime or scope, and knowledge.

133. For in that light, the one seeth the other, feeleth the other, smelleth the other, tasteth the other, and heareth the other, and is as if the whole Deity did rise up therein.

134. And herein the spirit seeth into the depth of the Deity; for in God, near and afar off, is all one; And that same God, of whom I write in this Book, is as well in his Ternarie in the Body of a Holy soul; As in Heaven.

135. From this God I take my knowledge, and from no other thing, neither will I know any other thing, then that same God, and the same it is which maketh that assurance in my spirit, that I steadfastly believe, and trust in him.

136. And though an Angel from heaven should tell this to me, yet for all that I could not believe it; much lesse lay hold on it, for I should always doubt, whether it were certainly so or no : But the Sun it self ariseth in my spirit, and therefore I am most sure of it, and I my self do see the proceeding and Birth of the holy Angels and of all things, both in heaven and in this world.

137. For the Holy Soul is one spirit with God, though indeed it is a Creature, yet it is like to the Angels : Also the Soul of Man seeth much deeper then the Angels ; for the Angels see only to the heavenly Pomp, but the Soul seeth both the Heavenly and the Hellish, for it liveth between both.

138. Therefore it must undergo many hard Bangs and pinches, and must every day and hour wrestle and

and struggle with the devill, that is, with the **hellish qualities*, and so it liveth in great danger in this world: and therefore this life is very well called, the *Valley of misery*, full of anguish, a perpetual hurling, pulling and haling, worrying warring fighting, struggling and striving.

139. But the cold and *half-dead Body* doth not *alwayes understand* this fight of the Soul: The Body doth not know how it is with it, but is heavy and anxious, it goeth from one room or *businesse* to another, and from one Place to another; it seeketh for ease and rest.

140. And when it cometh thither, where it *would be*, yet it findeth no such thing: then doubtings and unbelief fall in between and come upon it; sometimes it seems to it as if God had *quite cast it off*: but it doth *not understand* the fight of the Spirit, how the same is sometimes down, and sometimes gets aloft.

141. And what vehement and furious warre and fight there is betwixt the *hellish* and *heavenly Qualities*, which fire the Devils *Blow up*, and the Holy Angels *Quench* it; I leave to every Holy Soul to consider of.

142. Thou must know, that I write not here as a Story or History, as if it were *related* to me from another, but I must continually stand in that Combat or Battle, and I find it to be full of heavy strivings, wherein I am often *struck down* to the ground, as well as all other Men.

143. But for the sake of the violent fight, and for the sake of the *earnestnesse*, which we have together, this Revelation hath been given me, and the

**or devilish conditions inclinations and passions in us:*

vehement driving or impulse, to bring it so to passe
as to set all this down in *Paper*.

144. But what the Totall sequel is, which may
follow upon, and after this, I do not fully know: one-
ly sometimes future Mysteries in the depth, are shew-
ed to me.

145. For when the flash riseth up in the Center,
one seeth through and through, but cannot well ap-
prehend or lay hold on it; for it happeneth to such
a one as when there is a Tempest of *Lightening*,
where the flash of fire openeth it self, and sudden-
ly vanisheth.

146. So it goes also in the Soul, when it presseth
or breaks quite through in its fight or *Combat*, then
it beholdeth the *Deity*, as a flash of Lightening; but
the source quality or fountain of Sins, covereth it
suddenly again; For the Old Adam belongeth * to
the Earth, and doth not, with this flesh, belong * to
the Deity.

147. I do not write this for my own Praise, but
to that end, that the Reader may know, wherein my
Knowledge standeth, that he might not seek that
from me, which I have not, or think me to be what
I am not.

148. But what I am, that, all men are, who
wrestle in J E S U S C H R I S T our King, for
the *Crown* of the Eternal Joy; and live in the *Hope*
of Perfection; the beginning whereof is at the Day
of the Resurrection, which is now shortly near at
Hand: which, in the circle of the rising or Horizon
of the East in, the flash, is very well to be seen, in
which Nature sheweth it self as if it would be Day-
Break,

* or into.

149. There-

149. Therefore take heed, that you be not found asleep in your *Sinnes*: surely the prudent and the wise will take notice hereof, but the wicked will continue in their *Sins*.

150. They say, What ayles the Fool, when will he have done with his Dreaming? This is, Because they are asleep in fleshly Lusts, Well, well; you shall see what kind of Dream this will Bee:

151. I would fain take ease and rest in my *meekness*, if I were not put upon this work; but that God who hath *made* the world, is too strong for me, I am the work of his Hands, he may set me and place me, where he will.

152. And though I must be a by-word and Spectacle of scorn to the World and Devils, yet my hope is in God, concerning the Life to come, in Him I will venture to hazard my self, and not resist, or strive against the Spirit.
Amen.

The

The Twelfth Chapter.

[†]rise original
Geniture or
Springing
forth.

Of the Nativity and proceeding
forth or descent of the Holy An-
gels, as also of their Govern-
ment, Order, and Hea-
venly joyous
Life.

T.

Verbum Domini, The word of the Lord,
 "comprised the Qualifying or fountain-
 "spirits by the Fiat; that is, the saying,
 "Let there be, Angels; into a will, and
 "that is the Creation of the Angels:]

Question.

2. Now the Question is; What is properly an Angel?

Answer.

Behold, when God { Schuff } the Angels; then
 he created them out of the seventh qualifying or
 fountain spirit, which is Nature; or the *Holy Hea-*
ven.

3. The

3. The word Schafft { thou must understand
Created

thus, as when a man sayes, * drawn together, or * attracted.
 † driven together, as the Earth is *driven*, or † Compact-
 pacted together: In like manner, when the whole
 God did move himself, then the astringent quality
 drew or drove together the *Salitter* of Nature, and
 dried it, and so the Angels came to be: now such as
 the Quality was, in every place, such also was the
 Angel.

Observe the depth.

4. There are seven Spirits of God, all these *seven*
 have moved themselves, and the *Light* therein hath
 moved it self also, and the *Spirit*, which goeth forth
 out of the seven Spirits of God, hath moved it self
 also.

5. Now the Creator intended, according to his
Ternarie, to create three * Hoasts, not one from * Armies
 another, but one by another, as in a circle or
 spheare.

6. Now Observe: as the † Spirits were therein
 in their moving boyling or rising up, so also were † Bands or
 the Creatures: In the midst or Center of each Hoast
 was the *Heart* of each Hoast incorporated or Compa-
 pacted together, out of which an Angelical or Great
 or Chief Prince, proceeded, or came to be.
of God..

7. And as the Sonne of God is generated in the
 midst or center of the seven Spirits of God, and is
 the life and heart of the seven Spirits of God; so
 there was one Angelical King created in the midst or
 center of his circumference spheare extent or * Re-
 gion out of Nature, also out of Natures Heaven,
 out.

* or Pro-
vince.

Of the Nativitie and Life of the Holy Angels. Ch. XII.
out of the power of all the seven qualifying or fountain spirits ; and that now was the heart in one Hoast, and had in him the quality might power and strength of his whole Hoast , and was the fairest amongst them or of them all.

8. Just as the Sonne of God is the heart and Life and strength of all the seven Spirits of God, so is also that one King of Angels in his Hoast.

9. And as there are seven principal qualities in the divine power out of which the heart of God is generated ; so there are also some mighty Princely Angels created in each Hoast, according to each Head or chief quality ; The number of which I do not exactly know, and they are with or near the King, Leaders of the other Angels.

10. Here thou must know, that the Angels are not all of one quality, neither are they equal or alike one to another in Power and Might : Indeed, every Angel hath the power of all the seven qualifying or fountain-spirits, but in every one there is somewhat of one Quality more predominant and strong then another, and according to that quality is he glorified also.

11. For such as the Salitter was, in every place, at the time of Creation, such also was the Angel that came forth, and according to that quality, which is strongest in an Angel, he is also named and glorified.

12. As the Flowers in the Meadowes do every one receive its colour from its quality, and is named also according to its quality, so are the Holy Angels also : some are strongest in the astringent quality, and those are of a * Brownish Light, and are nearest of Quality to the Cold.

* Dusky or
Grey, or dim
white like
twilight.

13. And so when the Light of the Sonne of God shineth on them, then are they like a brownish or Purple flash of Lightening very Bright and clear in their quality :

14. Some are of the quality of the Water, and those are light, like the holy Heaven ; and when the light shineth on them, then they look like to a Crystalline Sea.

15. Some are strongest in the Bitter quality, and they are, like a * green Precious stone, which sparkleth like a flash of Lightening ; and when the light shineth on them, then they shine and appear as a Greenish Red, as if a Carbuncle did shine forth from it, or as if the Life had its Original there.

16. Some are of the Quality of Heat, and they are the Lightest and brightest of all, yellowish and Reddish ; and when the Light shineth on them, they look like the flash or Lightening of the Sonne of God.

17. Some are strongest in the quality of Love, and those are a Glance of the heavenly Joyfulness, very light, and Bright, and when the light shineth on them, they look like * Light-Blew, of a pleasant * Azure or Glosse Glance or Lustre.

18. Some are strongest in the quality of the Tone, or Sound, and those are Light or bright also ; and when the Light shineth on them, they look like the rising of the flash of Lightning, as if some thing would lift it self aloft there.

19. Some are of the Quality of the *totall* or whole Nature, as a General mixture, and when the light shineth on them, they look like the holy Heaven, which is formed out of all the Spirits of God.

20. But the King is the heart of all the qualities,

Of the Nativity and Life of the Holy Angels. Ch.XII.
 and hath his circumference * Court Quarters or Resi-
 dence in the midst or Center, like a fountain : And
 as the *Sun* standeth in the midst among the Planets,
 and is a King of the Stars, and the heart of *Nature*
 in this world : so great also is a *Cherubin* or King of
 Angels.

21. And as the other six planets with the Sun are
 Leaders of Hosts, and give up or submit their will
 to the Sun, that it may reign and work in them : so
 all the Angels give up or submit their will to the
 King, and the Princely Angels are in *Council* with the
 King.

22. But thou must know here, that they all have
 a *Love-will* one to another, none of them gru-
 cheth the other his Form and *Beauty* : For as it
 goeth among the spirits of God, so it goeth among
 these.

23. They all have *joyntly* and equally the Divine
 Joy, and they equally enjoy the heavenly Food,
 therein there is no difference.

24. Only in the Colours and *strength* of power
 there is a difference, but *no* difference at all in the
 perfection : for every one hath in them the power
 of all the spirits of God ; therefore when the light
 of the Sonne of God shineth on them, then each Angels
 quality sheweth it self by the *Colour*.

25. I have reckoned up onely some few of the
 forms and colours of them, but there are a *great*
 many more that might be written down, which I
 will omit for brevity sake.

26. For as the Deity presenteth it self *infinitely* in
 its rising up, so there are inseachable many varie-
 ties of colours and forms among the Angels : I can
 shew thee no right similitude of it in this world but
 in

in the blossoming field of flowers in May, which yet is but a dead and Earthly Type.

Of the Angelical Joy.

Question.

27. Now it may be asked: what then is it, which the Angels do in heaven; or why, or to what End and purpose hath God created them?

Answer.

28. Ye greedy covetous griping persons may observe this, you who in this world seek after Pride, State, dignity, Honour, Fame, Glory, Power, Money and Goods, and squeeze out the sweat and blood of the poor oppressed and distressed, and spend their Labours upon your Gallantry bravery and stateliness, and think your selves Better then plain and simple Lay-vulgar people, and suppose it is that God hath created you for.

Question.

Why hath God created Angel-Princes, and
hath not made them all *Equal*,
or alike:

Answer.

29. Behold God is the God of Order: and as it is, goeth, and boyleth, in his Government in himself, that is, in his Birth or Geniture, and in his rising up, so also is the order of the Angels.

30. Now as there are in him, chiefly seven qualities, whereby the whole Divine Being is driven on,

and sheweth it self infinitely in these seven qualities, and yet these seven qualities are the Chief or Prime in the infinitenesse, whereby the divine Birth or Geniture stands eternally in its Order unchangeably.

31. And as in the *Midst* or Center of the seven Spirits of God, the heart of Life is generated whence the divine Joy riseth up, *thus also* is the order of Angels.

32. The Angel-Princes were created according to the spirits of God, and the Cherubin according to the heart of God : And as the divine *Being* worketh, so also do the Angels.

33. That quality which riseth up in Gods *Being*, and chiefly sheweth it self in its *working*, as in the rising up of the Tone or Tune, or of the divine working, wrestling and fighting ; that Angelical Prince, which is most strongly *addicted* to that Quality, begins in his Rank or File and Round, with his Legions ; with singing, ringing forth, dancing, rejoicing and Jubilating.

34. This is *heavenly Musick*, for here every one singeth according to the voice of his quality, and the Prince leadeth the Qaire or *Chorus* ; as a Chantour or singing-Master with his Scholars, and the King rejoyceth and Jubilateth with his Angels, to the honour of the great God, and to the encreasing and multiplying of the heavenly Joyes : and that is in the Heart of God, as a Holy *Sport* or Scene, and to that end also are they created for the Joy and Honour of God.

35. Now when the heavenly Musick of the Angel riseth up, then, in the heavenly Pomp in the Divine *Salitter* ; there rise up all manner of Vegetations Spring-

Springings or Sprouts, also all manner of figures shapes or Ideas, and all manner of colours; for the Deity presenteth sheweth or discovereth it self, in *endlesse* and unsearchable varieties of kinds, colours, Ideas, forms, and Joyes.

36. Now, that qualifying or fountain-Spirit in the *Deity* which doth shew it self then in a singular manner with its rising up, and *Love-wrestling*; as having become the Prince or Chief of them; that *every* Angel-Prince belonging to it, beginneth instantly his heavenly Musick with his own Legions, according to his Quality, with singing, ringing forth, Piping melody, and in all the manners of heavenly Skill and Art; which riseth up in the Spirits of God.

37. But when the Center in the Midst riseth up, that is, when the Birth or Geniture of the Sonne of God, sheweth it self in a singular manner, as a *Triumph*; then there rise up the Musicks melodies or Joyes, of all the *three* Kingly Governments or Royal Regiments of the whole Creation of all the Angels.

38. What manner of Joy this *must* be, let every Soul consider: I, in my corrupted nature, cannot apprehend it, much less can I write it.

39. By this song I invite or Cite the Reader into the other Life; there himself will be also of that Quire or *Chorus*, and then first will he give credit to this spirit; what he doth not understand here, that he will have there *apparently* in his view.

40. Thou must know, that this is not forged out of a Stone; but when the flash riseth up in the Center, then the Spirit seeth and knoweth it.

41. Therefore look to it, and be not too scornfull
in

Of the Nativity and Life of the Holy Angels. Ch.XII.
in this Place, else thou wilt be found a scorner and
mocke before God, and then well mayst thou fare,
as King Lucifer did.

Now it may be asked.

Question.

*What do the Angels then
when they sing Not?*

Answer.

42. Behold! What the Deity doth, that they do also: When the Spirits of God lovingly generate one in another, and rise up one in another, as in a loving saluting, Embracing, kissing, and feeding one another: in which Taste and Smell, the life riseth up, and the eternal refreshing; of which thou mayst read before at Large.

43. Then the holy Angels also walk and Converse one with another friendlily, graciously amiably and blessedly in the heavenly Circumference or Region, and do behold the wonderful and pleasant form or prospect of heaven, and eat of the gracious amiable blessed and delicate fruits of Life.

Now

Now thou wilt Ask:

Question.

What do they Talk of, one with another?

Answer.

44. Behold! thou Pompous stately *lofty* and Proud Man; the world is even *too narrow* for thee here, and thou thinkest there is *none* like thee, or Equal to thee: bethink thy self in this, whether thou hast *in thee* the manner quality or condition of an Angel or of a Devill.

To whom now shall I liken the Angels?

45. I will liken them to *little children*, which walk in the fields in *May*, among the *flowers*, and pluck them, and make curious Garlands, and Policies, carrying them in their hands *rejoycing*, and alwayes talk together of the several forms or shapes of *curious flowers*, leading one another by the hand, when they go to gather flowers.

46. And when they come home, they *shew* them to their Parents, and they also *rejoyce* in their *children*, and are merry and *cheerly* with them.

47. So do the Holy Angels likewise, they *take* one another by the *Hand*, and walk together in the *curious*

Of the Nativity and Life of the Holy Angels. Ch.XII.
curious *May* of heaven, and parly or talk of the pleasant and fair Spring or *fruits* in the heavenly Pomp, and feed on the delicate blessed fruits of God, and make use of the beautiful heavenly Flowers for their play or sport in their *Scenes*, and make curious Garlands, and rejoice in the delicious pleasant May, of God.

48. Here is nothing but a Cordial or Hearty loving, a meek and gentle love, a friendly courteous discourse, a gracious amiable and *blessed* Society, where the one alwaies delighteth to see the other, and to honour one another.

49. They know of *no* malice, *cunning subtlety* or deceit, but the divine fruits and pleasant lovelinesse are *common* among them, one may make use of these things, *as well* as the other, there is no diffavour or hatred, no Envy, no contrary or *opposite* will, but their hearts are knit together in Love.

50. In this, the *Deity* hath its highest Delight, as Parents have in their children, that its dear and beloved children in heaven, behave themselves so well, and so friendlily : for the Deity in it self playeth or sporteth also thus, one qualifying or fountain-spirit in the other.

51. And therefore the Angels can do no other, then their Father doth, as also our Angelical King JESUS CHRIST testified, when he was with us on earth, as it is written in the Gospel, where he saith, *Verily the Sonne can do nothing of himself; but what He seeth his Father do, that the Sonne doth also,* John 5. 19. *Also if you do not convert, and become like children, you cannot come into the Kingdom of heaven,* Matth. 18. 3.

52. Wherby he meaneth, that our hearts should be knit together in Love, as the Holy Angels of God are, and that we should deal friendly courteously and kindly one with another, and love one another, and prevent one another in kindnesse and respects, as the Angels of God do.

53. Not that we should *Deceive* and belye one another, and tear the Bread out of others Mouthes for very greedinesse and great Covetousnesse, neither should one *outbrave* another, in Statelinesse, Fashions, and *deportment*, and so despise another who cannot use his slie crafty subtile Devillish Policy and *Tricks*.

54. O, no : the Angels in heaven do *not* so, but they love one another, and rejoice in the Beauty and loveliness of others, and none esteemeth or accounteth himself excellenter then the other, but every one hath his Joy in the other, and rejoiceth in the others fair Beauty comely form and Loveliness, whence then their love one towards another riseth up, so that they lead one another by the Hand, and friendlily Kisse one another.

Observe the Depth.

55. As, when the flash of life riseth up in the Center of the *Divine power*, wherein all the spirits of God attain their Life, and highly rejoice ; there is a loving and *Holy Embracing, Kissing, Tasting, Touching or Feeling, Hearing, Seeing and Smelling*. So also there is among the Angels ; when the one feeth, heareth, feeleth or toucheth the other, then there riseth up in his heart the flash of Life, and one spirit embraceth the other ; as it is in the Deity.

*Observe here, the Ground, and
highest Mystery of Gods
Angels.*

56. If thou wilt now know, from whence their Love, Humility and friendlinesse cometh, which riseth up in their heart, then Observe that which followeth:

57. Every Angel is Constituted, as the *whole* Deity is, and is as a *little God*. For when God constituted the Angels, he constituted or framed them *out of Himself*.

58. Now God is the same in one place, as he is in another, God is *every where* the Father and Sonne and Holy Ghost.

59. In these three Names and *Powers*, standeth Heaven and this world, and all whatsoever thy heart can think upon: and though thou shouldest draw a little Circle, which thou canst hardly look into or which thou canst hardly discern, even lesse then the *smallest Point* thou canst imagine: yet even in that is the *whole* Divine power, and the Sonne of God is generated *therein*, and the Holy Ghost *therein* goeth forth from the Father and the Sonne; if not in Love, then in wrath, as it is written, *with the holy thou art Holy, and with the perverse thou art perverse*, Psal. 18.26.

60. They which *stir up* the wrath of God upon themselves, which wrath standeth also in *all* the spirits of God, in that place, where it is awakened, stirred up, or *provoked*: On the other side, where the

the love of God is awakened or stirred up, there it standeth also in the full Birth or Geniture of the whole Deity of or in the place or thing wherein it is awakened.

61. And herein there is no difference, the Angels are created one as well as another, all out of the Divine Salitter of the heavenly Nature : onely this is the difference betwixt them ; that when God constituted them, each Quality in the great Motion stood in the highest Geniture or rising up.

62. Hence it is come to passe, that the Angels are of various and Manifold Qualities, and have several colours and Beauties, and yet all out of or from God.

63. Yet every Angel hath all the qualities of God in him, but one of them is strongest in him, according to which he is Named, and glorified in that Quality.

64. Now, as the qualities in God alwaies generate, raise up, and heartily Love, the one the other, and the one alwayes getteth its life from the other ; And as the flash in the sweet water riseth up in the heat, from whence the Life and the Joy have their Original : so it is also in an Angel, his internal Birth or Geniture is no otherwise then that which is distinct from him or without him, in God.

65. And, as the Sonne of God, without or distinct from the Angels, is generated in the middle or Centrall fountain Spring, in the heat, in the sweet water, out of or from all the seven spirits of God, and re-enlighteneth back again all the seven Spirits of God ; whence they have their Life and Joy.

66. So also in like manner, the Sonne of God in an Angel, is generated in the Angels middle or cen-

Of the Nativity and Life of the Holy Angels. Ch.XII.
wall fountain Spring of the *heart* in the heat in the
sweet water ; and re-enlightneth back again all the
seven qualifying spirits of that Angel.

67. And as the Holy Ghost goeth forth from
the Father and the Sonne, and formeth, Imageth
figureth or frameth and loveth *All* : even so the Ho-
ly Ghost goeth forth in the Angel, *into* his fel-
low Brethren, and Loveth them, and rejoyceth with
them.

68. For there is no difference between the Spirits
of God and the Angels, but *only this* ; that the An-
gels are *Creatures*, and their *Corporeal* Being hath a
beginning ; but their *power*, out of which they are
created, is God himself, and is from Eternity, and
abideth in Eternity.

69. Therefore their agility is as nimble and swift
as the *Thoughts* of a Man, where ever they would be
there also they are Instantly ; moreover they can be
Great or Small, as they please.

70. *And this is the true Being
of God in Heaven, yea Heaven it
self* ; If thy Eyes were opened, thou shouldest see
it plainly and clearly on Earth in *that* place, where
thou art at present.

71. For seeing God can let the spirit of Man see
it, which is yet staying in the Body, and can reveal
or manifest himself to him *in the flesh*, surely he can
well do it also when he is, out of the flesh, if he plea-
seth.

72. O thou sinful House of *this* world, how art
thou encompassed with *Hell* and *Death*, awake, the
hour of thy Regeneration is at hand, the Day-break-

eth, the Day-spring Dawning or Morning-Rednesse sheweth it self.

73. O thou Dumb and Dead world, why dost thou require or demand Signes and Wonders? Is thy whole body chilled and benummed? wilt thou not awake from sleep?

74. Behold a great sign is given Thee, but thou sleepest and seest it not: Therefore the Lord will give Thee a sign in his zeal or Jealousie which thou hast awaked and provoked with thy Sins.

Of the whole Heavenly delightfulness of all the Three Kingdome of Angels.

75. Here the Spirit sheweth, that where every Angel is constituted stated or settled, there *that Place* in the heavenly Nature, wherin, and out of which he is become a creature, is his *own seat*; which he possesseth by Right of Nature, as long as he abideth *in Gods Love*.

76. For it is the Place, which he hath had from Eternity, before he was become a Creature, and that *Salitter* stood in the same place, out of which he existed, and therefore that seat remaineth to him, and is his, by right of Nature, as long as he moveth in Gods Love.

77. But thou must not think, as if God were tyed to it, and cannot or may not expell him from thence; if he should move or stirre otherwise, then God had constituted, settled or *stated* him at first.

78. For

78. For as long as he abideth in obedience, and in love; the Place is *his*, by right of Nature; but when he elevateth himself and kindleth that place in the wrathful fire; then he sets his Fathers House on fire, and becomes a contrary will or *opposite* to the Place, out of which he is made, and maketh TWO out of that, which was ONE, before his Elevation.

79. Now when he doth so, then he *keeps* his corporeal Right of Nature to himself, and that Place also keepeth *its* own to it self: but seeing the *Creature*, which hath a beginning, will oppose or set it self against the First Being, which was before the Creature was, which had no beginning, and will needs spoil the Place, which is *none* of its making, wherein it was created a creature in the Love, and will *turn* that love into a wrath-fire, then it is equal and just, that the Love should spew up the wrath-fire forth together with the Creature.

† Lawes Cu-
stomes Sta-
tutes Ordi-
nances and
Politics,

80. From hence also the † RIGHTS in this world exist or have their original. For when a sonne resisteth his Father, and striketh his Father, then he loseth his Fatherly or Paternal *inheritance*, and his Father may thrust him out of his House: but so long as he continueth in obedience to his Father, the Father hath no right authority or Lawfull Power to Dis-inherit him.

* Iw.

81. This worldly * Right taketh its original from Heaven; as also many other worldly Rights, which are written in the Books of Moses, take their beginning and original from the *Divine Nature* in Heaven, which I shall demonstrate plainly in its due place from the true ground in the Deity.

Now;

Now ; one might Object and say ;
Objection.

Then an Angel is fully bound and tyed to that place, in which he is created, and must not stir, nor can stir from thence.

Answer.

82. No : as little as the *Spirits of God* are or will be tyed in their rising up ; that they should not move one among another, so little are the *Angels* also tyed to their place at all.

83. For as the spirits of God rise up continually one in another, and have a Sport or Game of Love in their Birth or Geniture, and yet every spirit keepeth his natural seat, or place, in the Birth or Geniture of God, wherein it *never cometh to passe*, that the Heat is changed into the Cold, or the Cold into the Heat, but each keepeth its natural place or *Posture*, and the one riseth up in the other, from whence the life hath its Original.

84. So the Holy Angels move walk or *converse* in all the three Kingdoms, one among another, whereby they conceive, or receive their *conceptions*, one from the other ; *that is*, from the others Beauty comely form, friendlinesse courtesie and vertue, every one receiveth his highest joy, and yet each keepeth his naturall seat or Place, in which he is become a creature, for his *own* propriety.

85. Like one in this world, that when he hath a dear and near kinsman, which *returns home* from *forraign*

Of the Nativity and Life of the Holy Angels. Ch. XII.
 forraign Parts of the world, whom he had a very
 hearty desire, and earnest longing to see ; there is joy
 and friendly saluting and bidding welcome, also a
 friendly loving discourse or conference between
 them, and so he treateth this loving and wellcome
Guest in the best manner that he can : yet this is but
 cold water, in respect of the Heavenly.

86. And thus the Holy Angels do one towards another ; when the Army or Company of one Kingdome cometh to the other, or when the Army or Company of one princely Quality cometh to an Army or Company of another princely Quality, there is nothing but meer loving Entertainment saluting and *embracing* reception ; a very gracious amiable and blessed discourse and friendly respect, a very gracious amiable *blessed* and loving walking and playing together ; a most *chast* and humble exercise ; a friendly kissing and leading one another up and down, here beginneth the lovely Quire and set *Dancing*,

87. Like little Children, when they go in *May* to gather *flowers*, where many often meet together, there they talk and *confer* friendly, and pluck or gather many sundry sorts of flowers.

88. Now when this is done, they carry those flowers in their Hands, and *begin* a sportfull Dance, and sing from the joy of their Heart rejoicing. Thus also do the Angels in Heaven, when the *Forraign* Armies or Companies meet together,

89. For the corrupted Nature in this world, *la-*
tours in its utmost power and diligence, that it might
 bring forth heavenly forms, and many times little
 children might be their Parents School-masters and
 Teachers, if Parents could but understand, or would
 but

but take notice of them ; But now adayes the Corruption is Lamentable both with Young, and Old, and the Proverb is verified,

*Wie die Alten Hungen,
So Lerneten die Jungen.*

*As the Old ones Sing,
So th' Young Learn to Ring.*

90. By this high *humility* of the Angels, the Spirit admonisheth the children of this world, that they should view and *examine* themselves, whether they bear such a love one to another ? whether there be such humility among them ? what kind of Angels do they think they are ? and whether are they like to *these* or no ? Being they have in them in possession, the *third Angelical Kingdome*.

91. Behold the Spirit will here a little present before thy Eyes, what *manner* of love, *humility*, and courteous friendlinesse there is in thee, thou fair Angelical *Bride* ; behold I pray thee thy *Dresse*, *Ornament*, and *Attire*, what excellent delight and pleasure may thy *Bridegroom* take in thee, thou beloved Angel, that dancest daily with the Devil,

I.

92. First, If one be now adayes a little prefer'd or advanced, and getteth but a little while into an Office, then, others are no more so good as he, or fit for his company that are in *no preferment*, he counteth the vulgar or Lay-Man his Footstool, he instantly endeavoureth by cunning and craft to get the vulgar or Lay-mans *Goods* under his disposing, if he

Of the Nativity and Life of the Holy Angels. Ch.XII.
cannot compasse it by Tricks, and designs., then he doth it by force, to satisfie his high-mindednesse.

93. If a simple man cometh before him, that cannot place his words handsomely, then he taketh him up short, as if he were a *Dogg*: and if he hath any businesse before him, then he regards only those that are of *worldly Esteem*, and lets them carry the cause,

Right or Wrong: Take heed friend; what manner of princely Angel indeed thou art: Thou wilt find it well enough in the following Chapter, concerning the fall of the Devil; that will be thy Looking-Glasse to see thy self in.

II.

94. Secondly, If one now adayes hath learnt more in *worldly Sciences*, or studied more then the vulgar or Lay-man, in an instant, no vulgar or Lay-man is to be compared to him, because he cannot Express himself, or speak according to Art, he hath no skill in the others proud Gange and Garb.

95. In brief, the *Simple* plain man must be his *Fool*, whereas he himself is indeed a *Proud Angel*, and is in his Love but a *dead Man*. This sort of *Party* also will have its *Looking-Glasse* in the following Chapter.

III.

96. Thirdly, If one be *Richer* now adayes, then the other, then the *Poorer Man* is counted the *Fool*: and if he can wear but better and more fashionable *Clothes* or *Apparel* then his *Neighbour*, then the poorer man is *no more worthy* or *good enough* to be in his *Company*.

97. And

97. And so the Old Song is now adayes in full force and Practice : which is this ;

Der Reich den Armen Zwingeret,
Und Ihm sein swessze abringet,
Dasz nur sein Grosshe Klinget.

*The Rich man doth constrain the Poor,
And squeezeth out his Sweat so sore,
Tha's own great Wealth abroad may roar.*

These Angels also are invited as Guests to the next Chapter for their Looking-Glass to see themselves in.

III.

98. Fourthly, There is for the generality such a *devilish* pride and stateliness, and such over-topping one another, such despising, belying, entrapping circumventing over-reaching cheating deceiving betraying, extorting Usury, coveting, envying and hating one another : that the world *burneth* now as in the hellish fire : Woe, woe for Ever !

99. O World where is thy Humility ? where is thy Angelical Love ? where is thy courteous friendliness ? At that very instant when the Mouth saith, God save thee ; then if the Heart were seen it might be said ; Beware, look to thy self : for it bids the Devil take thee.

100. O thou Excellent Angelical Kingdom, how comely dress'd and Adorned wert thou once ? how hath the Devil turn'd thee into a *murtherous* Denne ? Dost thou suppose thou standest now in the flower of thy Beauty and Glory ? No ! thou standest in

Of the Nativity and Life of the Holy Angels. Ch.XII.
the midſt of Hell : if thine Eyes were but opened,
thou wouldſt ſee it.

101. Or doſt thou think, that the Spirit is drun-
ken, and doth not ſee thee ? O, it ſeeth thee very
well : thy shame ſtandeth quite naked before God,
thou art an unchauſt wanton laſcivious woman, and
goeſt a whoring day and night, and yet thou ſayſt, I
am a chauſt Virgin.

102. O, how fair a Looking-Glaſle art thou, in
the preſence of the Holy Angels : do but ſmell to thy
sweet Love and Humility, doth it not ſmell or fa-
vour just like *Hell* ? All these parties are invited as
Guests, to the following Chapters.

Of the Kingly Primacy, or of the power and Authority of the Three Angelical Kings.

103. As the Deity in its Being is Threefold, in
that the Exit out of the ſeven Spirits of God ſhew-
eth and generateth it ſelf as Threefold, viz. Father
Sonne and Holy Ghost, One God ; wherein the whole
Divine Power conſifteth, and all whatſoever is
therein; and they are the Three Persons in the Deity,
and yet are not a diuided Being, but in one another
as one.

104. So alſo when God moved himſelf and Crea-
ted the Angels, there came to be Three ſpeciall An-
gels out of the best Kernel of Nature, out of the
Being of the Ternary in the Nature of God, and in
ſuch power authority and Might as the Ternary, in
the

the seven Spirits of God, and is again the Life and Heart of all the seven Spirits.

105. And so also, the Three Angelical Kings, each of them in the manner kind and Nature of his Host or Army, is risen up, and is a Natural Lord of his Place or Region, over the Regiment or Dominion of his Angels; but the Ternary of the Deity retaineth that Place, which is unalterable or unchangeable to it self: and the King retaineth the Dominion of the Angels.

106. Now as the Ternary of the Deity is one only Being or Substance in all Parts in the whole Father, and is united together, as the Members in Mans Body, and all places are as one Place, though one place may have a different condition frame and * Constitution, distinct from the other, as also the * Office or members of men have; yet it is the Body of God. Function.

107. So also are the Three Angelical Kingdomes united one in another, and not each severed atunder: No Angelical King ought to say: This is my Kingdome: or that there ought no other King to come thereinto; though indeed it is his first beginning original natural inheritance; and remaineth also to be his: yet all other Kings and Angels are his true Naturall Brothers, generated out of or from one Father, and do inherit their Fathers Kingdom.

108. And as the qualifying or fountain Spirits of God, have each of them the Natural seat or possession of its Birth or Geniture, and retaineth its Naturall Place to it self, and yet is, together with the other spirits, the one only Spirit; so that if the other were not, that would not be neither, and thus also they rise up One in the other.

109. So it is also with the Chief, or Principall of the Holy Angels in his Constitution; and is in no other

Of the Nativity and Life of the Holy Angels. Ch.XII.
 other manner then as it is in God ; and therefore they live all friendlily peaceably and blessedly one with another, in their Fathers Kingdom, as loving dear brethren ; there are no Bounds or Bars how far any should go, and how far not.

Question.

*Upon what do the Angels walk?
 or upon what do they stay or
 set their Feet ?*

Answer.

110. I will here shew thee the right Ground, and it is *no* otherwise in Heaven, then as thou here findest in the letter, for the Spirit looketh into this Deep, very unremoveably or steadfastly, also it is very apprehensible.

111. The *whole* Nature of the Heaven, standeth in the power of the seven qualifying or fountain-spirits, and in the seventh consisteth *Nature* or the apprehensibility of all the Qualities : this now is very lightsome and solid as a Cloud, but very transparent, and shining, like a Crystalline Sea, so that a man can see through and through it all : Yet the whole depth upward and downward is wholly thus.

112. Now the Angels also, have such Bodies, but more dry and close compacted or incorporated together, and their body also is the kernel, of or out of Nature, even the best or fairest splendor and brightness of or out of Nature.

113. Now

113. Now upon the seventh spirit of God their Foot doth stay, which is solid like a Cloud, and clear and bright as a Crystalline Sea, wherein they walk upward and downward, which way soever they please. For their Agility or Nimblenesse is as swift as the *Divine power* it self is, yet one Angel is more swift then another, and that answerably according to their Quality.

114. In that seventh spirit of Nature, rise up also the Heavenly fruits and colours, and whatsoever is apprehensible or comprehensible, and is like to such a * *Forme*, or manner, as if the Angels did dwell *betwixt Heaven and Earth in the Deep*, where they ascend and descend, and where ever they are, there their foot resteth, *as if it stood upon the Earth.*

* Text
Forma.
115. Antiquity hath represented the Angels in Picture, like Men with Wings; but they have no need of any Wings, yet they have Hands and Feet, as Men have, but after a Heavenly manner and kind.

116. At the Day of the Resurrection from the Dead, there will be no difference between the Angels and Men, they will be of one and the same kind of forme; which I shall shew plainly in its due place, and our King JESUS CHRIST clearly testifieth the same, where he saith, *In the Resurrection they are like the Angels of God*, Matth. 22.30..

Of

Of the Great Glory Brightnesse and Beauty of the Three Angelical Kings.

117. This is the very *Billet* or *Staffe*, which is flung at the *Dog*, to make him run away, because of this Song, Lord *Lucifer* could pull and tear off the Hair of his Head and Beard for grief sorrow and Pain.

Observe here the depth.

Concerning the King or Great Prince MICHAEL.

118. MICHAEL signifieth the Great *strength* or power of God; and beareth the name operative-ly actually and in *Deed*: For he is incorporated or consolidated together, out of the seven qualifying or fountain spirits, as out of a Kernel or seed of them, and standeth here now, as in the stead of God the Father.

119. The meaning is *not*, that He is God the Fa-ther, who consisteth in the seven spirits of the *whole* Deep, and is not creaturely; but, the meaning is, that in Nature among the Creatures there is al-*so* such a kind of Creature, as is *like* God the Father,

as he is in the seven qualifying or fountain spirits; which is to reign among the *Creatures*.

119. For when God made himself creaturely, then he made himself creaturely according to his *Ternarie*; And as in God, the *Ternarie* is the greatest and chiefest, and yet his wonderful proportion, form and variety *cannot* be measured, in that he sheweth himself in his operation so *variously* and manifoldly. So also he hath created Three principal Angel-Princes, according to the *highest* Primacy of his *Ternarie*.

120. After that, he created the Princely-Angels, according to the seven qualifying or fountain spirits, answerable to their Quality, *viz.* GABRIEL, an Angel or Prince of the Tone, sound, or of swift or speedy Messages; as also R A P H A E L, and others beside in the Kingdom of MICHAEL.

121. Thou must not understand this, as if these Royal Angels were to Rule in the *Deity*, that is, in the seven qualifying or fountain-spirits of *God*, which are without or distinct from the creatures; no, but each over his *Creatures*, or the creatures of his *own* Dominion.

122. For as the *Ternarie* of God reigneth over the infinite or *Endlesse*, Being and over the figures and several *various* forms or Ideas in the *Deity*, and changeth varieth and Imageth or frameth the same.

123. So also are the three Angelical Kings, Lords over their Angels even to the heart and deepest Ground, though they *cannot* corporeally or Bodily vary or change themselves, as God himself *can*, who hath created them; yet they rule them (*viz.* the Angels) Corporeally, and are bound or united to them; as body and soul are bound one to another.

* or facultating
potentiating.

† instruments
in Employ-
ment.

124. For the King is their Head, and they are the Members of the King; and the * Qualifying or fountain Princely Angels are the Kings Counsellours or † Officers in his Affaires, like the five Senses in Man, or as the Hands and Feet, or the Mouth, Nostrils, Eyes and Ears, whereby the King executeth or accomplisheth his Affairs.

125. Now as all Angels are bound to the King, so is the King also bound to God his Creator, as Body and Soul: the Body, signifieth God; and the Soul the Angelical King, which is in the Body of God, and is become a *Creature* in the Body of God, and abideth eternally in the Body of God, as the soul doth in its Nest, and therefore also hath God so highly glorified him, as his own *propriety*, or as the Soul is glorified in the Body.

126. Thus the King or Great Prince *Michael* Looks like God the Father in his glorification, clarity, or brightness, and is a King and prince of God upon the Mount of God, and hath his Office in the Deep, wherein he is created.

127. That circumference or space, Region or Province, wherein he and his Angels are created, is his Kingdom, and he is a *loving Sonne* of God the Father in Nature, a *Creatyrelly Sonne*, in whom the Father delighteth.

128. Thou must not compare him with the Heart or Light of God, which is in the whole Father, which hath neither Beginning nor End, as well as God the Father himself.

129. For this Prince is a *Creature*, and hath a Beginning, but he is in God the Father, and is bound and united with him in his *Love*, as his dearly beloved Sonne, whom he hath created out of himself.

130. There-

130. Therefore he hath set upon him the Crown of Honour, of Might Power and Authority, so that there is in heaven no higher nor Excellenter, nor mightier then He is, except God himself in his *Ternarie*. And this is one King; rightly described, with a true ground, in the knowledge of the Spirit.

Of the second King LUCIFER, so now called, because of his Fall.

131. King LVCIFER, shut thy Eyes here a little, and stop thy Ears a little, that thou mayst neither hear nor see, or else thou wilt be horribly ashamed, that another sitteth upon thy Seat, and so thy shame shall be fully discovered yet before the End of the world, which thou hast kept so closely concealed in secret and suppressed, ever since the beginning of the world, wheresoever thou couldst: I will now describe thy Kingly Primacie, not for thee, but for the benefit of Man.

132. This High and Mighty, Glorious and Beauteous King, lost his right name in his Fall: for he is now called LVCIFER, that is, One carried forth or expell'd out of the Light of God.

127. His name was not so at the beginning: for he was a creaturely Prince or King of the Heart of God in the bright Light, even the Brightest among the three Kings of Angels.

*Lucifers.

Of * his Creation.

134. As *Michael* is Created according to the quality manner and property of God the Father ; So was *Lucifer* Created according to the quality, condition, and Beauty of God the Sonne, and was bound to and united with him in Love, as a dear Sonne or Heart, and his heart also stood in the *Center* of Light, as if he had been God himself ; and his Beauty or Brightnesse transcended all.

135. For his circumference conception or chiefest mother, was, the Sonne of God, and there he stood as a King or Prince of God.

136. His Court, Province, place, Region or Quarters, wherein he dwelt with his whole Army or Company, and wherein he is become a *Creature*, and which was his Kingdome ; is the created Heaven, and this world, wherein we dwell with our King J E S U S C H R I S T.

137. For our King sitteth in Divine *Omnipotence*, where King *Lucifer* did sit, and on the kingly throne of *expulsed Lucifer*, and the Kingdome of King *Lucifer* is now become HIS ; O Prince *Lucifer*, how dost thou relish that ?

138. Now as God the Father is bound and united in great love with his Sonne ; so was King *Lucifer* also bound with King *Michael* in great love, as One heart or One God, for the fountain or well-spring of the Sonne of God hath reach'd even into the heart of Lucifer.

139. Onely that the Light, which he had in his Body, he had it for his own propriety, which while

it

it shone with or agreeable to the Light of the Sonne of God, which was Externally without or distinct from him, they both qualified incorporated and united together as one thing, though they were two, yet they were bound or united together, as Body and Soul.

140. And as the light of God raigneth in all the powers of the Father, so he also did raign in all his Angels, as a mighty King of God, and did wear on his Head the fairest Crown of Heaven.

141. Hereat present I will leave him a little scope, because I shall have so much to do concerning him, in the second Chapter. Let him prance a little yet here, in the Crown, it shall suddenly be plucked away from him.

Of the third Angelical King called URIEL.

142. This gracious amiable Blessed Prince and King, hath his Name from the Light, or from the flash, or going forth of the Light, which signifieth rightly, God the Holy Ghost.

143. For as the Holy Ghost goeth forth from the Light, and formeth figureth and Imageth all, and raigneth in all; such also is the power and gracious amiable blessednesse of a Cherubin; who is the King and heart of all his Angels; that is, when his Angels do but behold him, they are all then affected, and touch'd with the will of their King.

144. For, As the will of the heart affecteth and stirs all the members of the Body, so that the whole

Body doth as the Heart hath Decreed or concluded; Or as the Holy Ghost riseth up in the Center of the Heart, and enlightneth all the Members in the *whole* Body: so the Cherubin with his whole Glance or Lustre and will, affecteth all his Angels, so that they all are together, as one Body, and the King is the heart therein.

145. Now this glorious and Beautiful Prince is Imaged and framed according to the kind and *quality* of the Holy Ghost, and is indeed a glorious and fair Prince of God, and is united with the other Princes in Love, as *one* heart.

146. These are now the *Three* Princes of God in the Heaven. And when the *Flash of life*, that is, the Sonne of God, riseth up in the middle or central circle in the qualifying or fountain spirits of God, and sheweth it self triumphantly, then the Holy Ghost also riseth upward triumphantly: In this rising up, the Holy Trinity also riseth up in the heart of these three Kings, and each of them triumpheth also according to his kind and Quality.

147. In this rising up, the Armies or Companies of *all* the Angels of the *whole* Heaven become triumphant and joyfull, and that Melodious *DE U M L A U D A M U S* (WE PRAISE THEE O GOD) riseth up.

148. In this rising up of the heart, the *Mercurius* in the heart, is stirred up or awakened, as also in the whole *Salitter* of Heaven there riseth up in the Deity, the *miraculous* wonderful and fair Beautiful Imaging of heaven in several manifold various colours and manners, and each spirit presenteth it self in its own peculiar form.

149. I can compare it with Nothing save onely
with the most * *Pretious Stones or Jewels*; as

^a *Jerubin. Cherubins.* ^a *Rubie's,* ^b *Emeraud's,* ^c *Topaze's,*
^c *Welsin. Topazes.* ^d *Onix'es, Saphir's, Diamonds,*
^e *Jasper's, f Facinet's, Ametist's,*
^f *Beril's, g Sardis'es, h Carbuncles.*

and such ⁱ Like.

^f *for Turkoise's.* ^g *or Achate's or Calcedonie's.* ^h *or Chrysolichus'es.* ⁱ as
Opal's, Granat's, Vermilion-stones, Gold-Stones, &c.

150. In such manner and Colours, the * Heaven * or Gods,
of Gods Nature sheweth or presenteth it self in the Nature's
rising up of the spirits of God: and now when the Heaven.
Light of the Sonne of God shineth therein, then it is
like a Bright clear Sea of the colours of the above-
mentioned *Pretious Stones or Jewels.*

*Of the wonderful proportion, alteration or variation,
and rising up of the Qualities in the hea-
venly Nature.*

151. Seeing then the Spirit giveth the form and
manner of Heaven to be known; I cannot chuse
but write it thus down, and let his will be done, who
will have it so.

152. And although the Devil will raise scorners
and mockers to vilifie it, I do not much regard that;
I am satisfied with this gracious amiable and bles-
sed *Revelation of God;* they may mock so long, till
they find it by experience with Eternal Shame; then
the fountain of woe Lamentation and sorrow will
surely *Gnaw them.*

153. Also I have not gone up to Heaven, and be-
held

* Such as are
mentioned,
Exod. 28.17.
& Ch.39.10.
Rev. 21. 19.
^a or Sardius'es;
^b or Chryso-
pralus'es.
^d or Sardo-
nix'es.
^e or Ligure's.

Of the Nativity and Life of the Holy Angels. Ch. XII.
 held it with my fleshly Eyes, much lesse hath any told it me ; For though an Angel should come, and tell it me, yet I could not apprehend or conceive it without enlightening from God, much lesse believe it.

154. For I should alwayes stand in Doubt, whether it were a good Angel, sent of God or no, seeing the Devil can transform or cloath himself in the form of an Angel of light, to seduce Men, *2 Corinth.*

I I. 14.

155. But because it is generated in the Center or Circle of Life, as a bright shining light, like unto the heavenly Birth, or rising up of the Holy Ghost, with a fiery driving or impulse of the spirit, therefore I cannot resist or withstand it, though the world alwaies make a mock of me for it.

156. The Spirit testifieth, that there is yet a very little time remaining, and then the Flash in the whole circle of this world, will rise up, to which end this spirit is a fore-runner, *Messenger*, and Proclaimer of the Day.

157. And then whatsoever man, is not found in the Birth of the Holy Ghost at that time ; in him the Birth will never rise at all, but he abideth in the quality or source of darknesse, as a dead hard Flint stone, in which the source or quality of fiercenesse wrath and corruption riseth up Eternally.

158. And there he will be a mocker eternally in the Birth of the hellish *Abomination* : for whatsoever quality the Tree is of, such also is its fruit.

159. Thou livest betwixt Heaven and Hell, into whichsoever thou *sowest*, in that thou shalt *reap* also, and thar will be thy food in Eternity : If thou sowest scorn and contempt, thou wilt also reap scorn and

and contempt, and that will be thy food.

160. Therefore, O child of Man! have a care, trust not too much upon worldly wisdom, it is blind, and is born blind, but when the flash of life is generated therein, then it is no more blind, but feeth.

161. For, John 3.7. Christ saith; You must be born anew, or else you cannot enter into the Kingdome of heaven.

162. Truly it must be generated in such a manner, in the * Holy Ghost; which riseth up in the sweet spring or fountain-water of the heart, in the Flash.

* the printed
Copie
Holiness
of God.

163. And therefore hath Christ ordained or Instituted the Baptism or New Birth or Regeneration of the Holy Ghost, in the Water, because the birth of the light riseth up in the sweet water in the * Heart.

164. Which is a very great mystery, and hath been also kept secret from all men since the beginning of the world, till now: which I will demonstrate and describe plainly in its due place.

printed
Copie,
Brain,

Now Observe the Form and Posture of
a to expect to find Heaven.

165. When thou beholdest this world, thou hast a Type of heaven;

I. The Stars signific or denote the Angels : for as the stars must continue unaltered, till to the End of this Time, so the Angels also in the *Eternal Time* of heaven must remain unaltered for ever.

166. II. The Elements signific or denote the wonderfull proportion variety change and alteration of the form and posture of Heaven : For as the Deep between the Starres and Earth alwaies alter and change in their form, suddenly it is fair bright and Light, suddenly it is lowry and dark; now wind, then rain; now Snow, suddenly the Deep is Blew or Azure, suddenly greenish, by and by whitish, then suddenly again Dusky.

167. Thus also is the change and alteration of Heaven into many several colours and forms, but not in such a manner and kind as in this world, but all according to the rising up of the Spirits of God, and the Light of the Sonne of God shineth therein Eternally : But the rising up in the birth differs in the Degrees more at one time then at another.

And therefore the wonderful wisdom of God is incomprehensible.

168. III. The Earth signifieth or denoteth, the Heavenly Nature, or the seventh * spirit of Nature, in which the Idea's, or Images forms and Colours rise up :

169. III. And the Birds or Fowles Fishes and Beasts signific or denote the several forms or shapes of figures in Heaven.

170. Thou art to know this, for the spirit in the Flash testifieth the same, that in Heaven there arise

all

all manner of figures or shapes like the Beasts Fowles Birds and Fishes of this world, but in a *heavenly* form or manner, clarity or brightness and kind, as also all manner of Trees, Plants and Flowers.

171. But as they rise, so they go away again, for they are not incorporated or compacted together, as the Angels are: for these figures are so formed in the Birth of the rising qualities in the Spirit of Nature, or *Nature-spirit*.

172. If a figure be Imaged in a spirit, so that it subsisteth; and if another spirit wrestleth with this, and gets the better, then it comes to be divided, and indeed changed or altered, all according to the kind of the qualities;

And this is in God as a holy Sport Player Scene.

173. Therefore also the Creatures, as Beasts, Fowls or Birds Fishes and Worms in this world; are not created to an Eternal Being, but to a transitory one, as the figures in Heaven also passe away.

174. This I set down here onely for a manuduction or introduction: you will find it described more at large, concerning the *Creation* of this world.

M m 2 The

The Thirteenth Chapter.

Of the terrible, dolefull and La- mentable miserable Fall of the Kingdome of Lu- cifer.

Iwould have all proud, covetous, envious, and wrathfull men invited to look into this Glasse, and there they will see the original of their pride, covetousnesse, envy, and wrath, also the issue and final requital or wages thereof.

2. The Learned have produced many and various Monsters concerning the beginning of Sin, and Original of the Devil, and scuffled one with another about it; every one of them, thought he had the Axe by the Handle, yet it continued hidden from them all, till this very time.

3. But since it will henceforth be fully revealed, as in a clear Looking-Glasse, therefore it may well be conceived, *that the Great Day of the Revelation of God is now near at hand*, wherein the fiercenesse and the kindled fire will be separated from the Light.

4. Therefore let none make himself stark blind, for

for **The time of the Restitution**, of
whatsoever man hath lost, is now
near at Hand: the Day Dawn-
eth, or, the Morning-Rednesse
breaketh forth; It is high Time
to awake from sleep.

Question.

Now it may be Asked:

**What is the source or fountain
of the first Sin of Lucifer's
Kingdom?**

Answer. Here we must again take in Hand the highest depth of the Deity; and see, Out of what, King Lucifer, became a Creature; or what was the first source or fountain of Evil or Malice in him?

6. The Devil and his crew continually excuse themselves, and so do all wicked men, which are begotten in corruption, saying; God doth them wrong, in thrusting them out or rejecting them.

7. Nay, this present world doth dare to say, that God hath Decreed or concluded it so in his predestinate purpose and counsel; that some men should be Saved, and some should be Damned, and say, to that

that end also God hath rejected Prince *Lucifer*, that he should be a spectacle of Gods wrath.

8. As if Hell or Malice and Evil, had been from Eternity, and that it was in Gods predestinate purpose, that Creatures should and *must* be therein; and so they pull and hale and bestir themselves to prove it by *Scripture*, though indeed they neither have the knowledge of the true God, nor the understanding of the Scriptures: though some erroneous things also are brewed from the Scriptures.

9. Christ saith, *the Devil was a murtherer and Liar from the beginning, and did not stand in the Truth*, John 8. 44. But being these Justifiers and Disputers assist the Devil so stedfastly, and pervert Gods truth, and change it into Lies, in that, they make of God a thirsty and fierce wrathful Devil, and such a one, as hath created and still willeth Evil, and so all of them, together with the Devil, are joynly murtherers and Lyars.

10. For, as the Devil is the *Founder and Father* of Hell and Damnation, and hath himself built and prepared for himself the Hellish *quality* to be his Royal Seat; so also such Writers and *Scriblers* are the *Master Builders* of Lies and Damnation, who help to confirm and Establish the Devils Lies, and to make of the Merciful loving and friendly God, a murtherer and furious *Destroyer*, and so pervert and turn the truth of God into Lies.

11. For God saith in the Prophet:

A true as I live, I have no delight or pleasure, in the death of a Sinner,

ner, but that he turn and live.
Ezek. 33. 11. And in the Psalms it is thus;
thou art not a God, that hast pleasure in wickednesse, Psal. 5.5.

¶ 12. Besides, God hath given Lawes to man, and hath forbidden the Evil; and commanded the Good. Now if God would have the Evil, and also the Good, then he should be at Odds with himself, and it would follow, that there would be destruction or destructiveness in the Deity, one quality running counter against the other, and the one spoiling and corrupting the other.

¶ 13. Now how all this is come to passe, or how wickednesse hath taken its First Source, original and beginning, I will declare in the highest simplicity in the greatest depth. **¶ 14.** To which End the spirit inviteth and citeth, summoneth or warneth all men that are seduced into Errours by the Devil, that they come and present themselves before the Looking-Glasse of this School wherein they shall see and inspect the inimicall Devil into his very heart. **¶ 15.** Then he that will not take heed and beware of his Lies, whilst he may very well do it, there is no Remedy for him neither here nor hereafter. He that followeth and will *sow* with the Devil, must Reap with the Devil also.

¶ 16. In the Center of the Earth
it is shewed, that the Harvest is
white already: wherein everyone
will

Will Reap, what he hath Sown.

17. Here, my Entrusted Talent, which I have received, I will let out for rent profit and increase as I am commanded to do, and he that will deal with me in *this* way of gain or usury, it shall be free for him, he may freely do it; whether he be a Christian, a Jew, a Turk, or a Heathen; they will be all alike advantagious to me; my Ware-house shall stand open for every one, let none fear Exacting tricks or deceit, for he that cometh to *deal with me* in my Wares, shall be justly rightly and fairly dealt with.

18. Every one should here, have a care, to deal so well that he bring in some Gain of *use-money* for his Master: for I am afraid, that every Merchant will not be fitted in my Warres for his turne; for to some they will be very strange and *uncouth*, neither will every one understand my Language Phrase and Expression.

19. I would therefore have every one warned, that he deal circumspectly and *marily*, and not be conceited, that he is rich, and cannot grow poor; truly I have very admirable and *wonderfull* wares to Sell, every one will not have understanding and skill to know what to do with them.

20. Now if any one should in a dull humour fall upon them, and plunge himself into perdition, let him bear his own blame; he hath need of a light *in his Heart*, that his *Understanding* and Mind may be well governed.

21. Else let him forbear to come into my Ware-house, or he will but deceive his own expectation; for the Ware which I have to sell is very Precious and

and Dear, and requireth a very sharp and acute understanding: therefore have a care, and do not climb aloft, where you see no Ladder is, else you will fall.

22. But to me is shewen the Ladder of Jacob, upon which I am climb'd up, even into heaven, and have received my Ware, which I have to sell and vent: Therefore if any one will climb up after me, let him take heed that he be not drunken, but he must be girt with the sword of the Spirit.

23. For he must climb through a horrible deep, a giddiness will frequently come into his head; and besides, he must climb through the midst or center of the Kingdom of Hell, and there he will feel by experience what a deal of scoffings and upbraiding he must Endure.

24. In this combate, I had many hard tryals to my hearts grief: my Sun was often eclipsed or extinguished, but did rise again; and the oftner it was eclipsed or put out, the brighter and clearer was its rising again.

25. I do not write this for my own praise, but only for an Item or hint, that if it go so with you, you should not despair about it, for there belongeth and is requisite a mighty endurance hard labour and stoutnesse, for him that fighteth with the Devil, betwixt Heaven and Hell: for He is a potent Prince.

26. Therefore have a care, that thou put on the Coat of Mayl or *Habergeon of the Spirit, else do not venture to come near my Ware-house, that my *Brest-plate*. wares be not ill handled by thee, and so be prejudicial to thee.

27. Thou must renounce the Devil and the world,

if thou wilt enter into this fight, else thou wilt not overcome: But if thou overcomest not, then let my book alone, and meddle not with it, but stick to thy Old matters, else thou wilt receive but evil wages for thy pains: be not deceived, God will not be mocked, Gal. 6.17. Truly it is a narrow and strait passage, or entrance, through the Gates of Hell; for them that will pressle in to God: they must endure many pangs crushings and squeezings from the Devil. 29. For the humane flesh is very young and tender, and the Devil is rough and hard; also dark, hot, bitter, astringent and cold: and so these two are very ill match'd.

30. Therefore I seriously exhort the Reader, and would have him faithfully warned, as it were with a *Preface* to this Great Mystery, that if he do not understand it, and yet longeth and would fain have the meaning or understanding thereof, that he would pray to God for his Holy Spirit, and that he would enlighten him with the same.

31. For, without the illumination thereof you will not understand this Mystery; for there is a strong Lock and Bar before it in the spirit of Man, that must be first unlockt or opened, and that No man can do, for the Holy Ghost is the *only* Key to do it withall.

32. Therefore if thou wilt have an open Gate into the Deity, then thou must move stirre and walk in Gods Lyue, this I have set down here for thy Consideration.

Now Observe :

33. Every Angel is created in the *seventh** Qua- * or facul-
lifying or fountain-spirit, which is † NATURE, out
of which his Body is compacted or incorporated to- † NATURA.
gether, and his Body is given him for a propriety, and
the same is free to it self, as the whole Deity is free.

34. He hath no impulse or driving without or dis-
tinct from himself, his impulse and mobility stand-
eth in his Body,* which is of such a kind and manner,
as the whole God is; and his light and knowledge,
as also his life, is generated in that manner, as the
whole Divine Being is generated. * viz. the
Body.

35. For the Body is the incorporated or compacted
spirit of Nature, and encompasseth or incloseth the
other six Spirits; these generate themselves in the
Body, just as it is in the Deity.

36. Now Lucifer had the fairest Beautifullest and
powerfullest Body, in Heaven, of or among all the
Princes of God, and his Light, which he hath, and
is continually generated in his Body, that hath incor-
porated with the heart or Sonne of God, as if they
were One thing.

37. But when he saw that he was so fair and beau-
tiful, and found or felt his inward birth and great
power or authority, then his spirit, which he had ge-
nerated in his Body, which is his ANIMAL (or ani-
mated) or Life-spirit, —

[Note, The Author calls the soulish Birth the ANIMAL
Birth; from Anima, which signifieth the Soul;
but being the Scripture otherwise understandeth by
the word Animal, the perished or corrupted Soul,
or Animalem hominem, the Animal man or]

the corrupted Natural Man, that is, the Admical beastial Man; and so he being advertised of it, he altered that Expression, and used it no more any further.

or Sonne or Heart; exalted it self, intending to triumph over the Divine Birth, and to lift up or extoll it self above the Heart of God.

Here Observe the Depth.

38. In the middle or central fountain or well-spring, which is the Heart; where the Birth riseth up; the astringent or harsh quality rubs it self with the Bitter and Hot, and there the light kindleth, which is the Sonne, of which it is always impregnated in its Body, and that enlighteneth and maketh it living.

39. Now that light in Lucifer was so fair bright and Beautiful, that he excelled the bright form of heaven, and in that light was perfect Understanding; for all the seven qualifying or fountain spirits generate that same light.

40. But now, the seven qualifying or fountain Spirits are the Father of the Light, and may permit or suffer the Birth of the Light to be as much as they please: and the light cannot exalt or raise it self higher, then the qualifying or fountain-spirits will permit, or give it leave.

41. But when the Light is generated, then it en-lightneth all the seven qualifying or fountain spirits, so that all seven are Understanding; and do all seven give their will to the Birth of the Light.

42. But now, every one hath power and Might to alter its will in the Birth of the light; according as there

there is need; now if that be so; then the spirit can-
not triumph thus, but must lay down its *prancing*
Pomp.

43. And therefore it is that all seven spirits are
in full power; every one of them hath the Reines in
its hand; that it may hold in and *check* the generated
spirit, from triumphing any higher, then is fit for
it.

44. But the seven spirits, which are in an An-
gel, which generate the light and understanding,
they are bound and united with the *whole* God, that
they should not qualifie any other way, either
higher or *more* vehemently, then God himself; but
that there should be one and the same *manner* and
way between them both.

45. Seeing they are but a part or *peece* of the
whole, and not the whole it self, for God hath there-
fore created them out of *himself*, that they should
qualifie operate or Act in such a manner form and
way as God himself doth.

46. But now the qualifying or fountain spirits in
Lucifer did not so, but they seeing that they sate in
the highest Primacie or *Rank*, they moyed them-
selves so hard, and strongly, that the spirit, which
they generated was very fiery, and climbed up in
the fountain of the heart, like a Proud *Damsell* or
Virgin.

47. If the qualifying or fountain spirits had mo-
ved qualified or acted gently and lovely, as they *did*
before they became creaturely, as they were *univer-*
sally in God before the Creation, then had they ge-
nerated also a gentle lovely mild and meek Sonne
in them, which would have been *like* to the Sonne
of God; and then the Light in *Lucifer* and the Light
of

of the Sonne of God had been *One* thing, one qualifying operating acting and affecting, one and the same lovely kissing, Embracing and struggling.

48. For the great Light, which is the Heart of God, would have *played* meekly mildly and lovingly with the *small* Light in Lucifer, as with a young sonne, for the *little* sonne in Lucifer should have been the dear *little* brother, of the Heart of God.

49. To this End God the Father hath created the Angels, that as he is manifold and *various* in his Qualities, and in his *alteration* or variegation is *incomprehensible* in his Sport or *Scene of Love*; so, the *little* spirits also, or the little Lights of the Angels, which are as the Sonne of God, should play or sport very *gently* or lovely in the great light before the Heart of God; that the Joy in the Heart of God might here be *increased*, and that so there might be a holy Sport Scene or play in God.

50. The seven spirits of Nature in an Angel should play and rise up *gently* in God their Father, as they had done before their creaturely Being, and rejoice in their New-born sonne, which they have generated out of *themselves*, which is the Light and Understanding of their Body.

51. And that light should rise very gently or mildly in the Heart of God, and *rejoyce* in the light of God, as a child with its Mother, and so there should be a Hearty loving, and friendly kissing, a very meek and pleasant Taste or relish.

52. In this the Tone should rise up, and sound, with *singing* and *ringing* forth; in praising and jubilating; also all the qualities should rejoice therein, and every spirit should *exercise* or practise its Divine work or labour, as God the Father *Himself* doth.

53. For

53. For the seven spirits had this in perfect knowledge, for they were united and actuated with God the Father, so that they could all see, feel, taste, smell and hear, what God their Father did, or wrought and made.

54. But when they elevated themselves in a sharp or strong kindling, then they did against Natures Right, otherwise then God their Father did, and this was a stirring quality or rising up, against or contrary to the whole Deity.

55. For they kindled the *Salitter* of the Body, and generated a high triumphing Sonne, which in the astringent quality, was hard, rugged or rough, dark and cold; in the sweet, was burning bitter and fiery: The Tone was a hard fiery noise; The Love was a lofty Emnity against God.

56. Here now stood the kindled Bride in the seventh Nature-spirit, like a *Proud Beast*; now she supposed she was beyond or above God, nothing was like her now: Love grew cold, the Heart of God could not touch it, for there was a contrary will or opposition betwixt them. The Heart of God moved very meekly and lovingly, and the heart of the Angel moved very darkly hard cold and fiery.

57. And the heart of God should now unite and qualifie with the Heart of the Angel, but that could not be; for there was now hard against soft, and soure against sweet, and dark against light, and fire against a pleasant gentle warmth, and a hard knocking or rumbling against a loving melodious song.

Question.

Question.

Hearken Lucifer, Whereby
eth the fault now, that thou art
become a Devill? Is God in fault,
as thou lyingly sayst?

Answer.

58. O no, thou thy self art faulty, the qualifying or fountain Spirits in thy Body, which thou thy self art, have generated thee such a little sonne: Thou canst not say, that God hath kindled the *Salitter*, out of which he made thee, but thy qualifying or fountain spirits have done it, whereas thou wert clearly before, a Prince and King of God.

59. Therefore, when thou sayst, God Created thee thus, or that he hath *without sufficient cause* spewed thee up out of thy place: then art thou a Lyar and Murtherer. For the whole heavenly Host, or Army beareth witnesse against thee, that thou hast thy self erected and prepared this fierce Quality for thy self.

60. If it be not so, then go before the face of God, and *Justifie thy self*: But thou seest it plain enough without that; and besides, thou darest not look on that matter: Wouldst not thou *fain* have a friendly kisse of the Sonne of God, that thou mightst once be eased or refreshed? if thou art in the Right, then do but once look upon HIM: perhaps thou mayst be made sound or whole again.

61. But

62. But stay a little, another sitteth on thy Throne,
He is kissed, and he is an obedient sonne to his Fa-
ther, and doth as the Father doth.

63. Stay yet a little while, and the Hellish fire
will kisse thee; in the meane while, make much of
this Latine till more growtheth out of it; thou wilt
suddenly lose thy Crown.

Now one might Ask:

What then in Lucifer, is properly, that Emnity
against God; for which he was Thrust and
driven out of his place?

63. Here I will shew you exactly the Pith Ker-
nel and Heart of Lucifer, and then you will see, what
a Devil is, or how he is become a Devil. Therefore
take heed, and do not Invite or Entertain him as a
Guest, for he is the Arch-sworn Enemy of God,
and of all Angels and Men, and that in his Eter-
nity.

64. Now if thou understandest and apprehendest
this aright, then thou wilt not make of God a De-
vil; as some do, which say: God hath created the
Evil, and that his will is, that some men should be
Lost; which men, that so say, help to encrease the
Devils Lies, and bring upon themselves the severer
Judgment, by their perverting Gods truth, and so
turning them into Lies.

65. The whole Deity hath in its innermost or be-
ginnning Birth, in the Pith or kernel, a very farr ter-
rible

The horrile & vyle of Lucifer's Kingdom. Ch.XII.
rible sharpnesse, in which, the astringent quality is a
very horrible, tart, hard, dark and cold, attracting
or drawing together, like winter, when there is a
fiery bitter cold frost, when water is frozen into ice,
and besides is very Intolerable.

66. Then think or suppose if in such a hard Winter,
when it is so cold, the Sun should be taken away,
what kind of hard Frost, and how very rough fierce
and hard darknesse would it be, wherein no life could
subsist.

67. After such a manner and kind is the astringent
quality in the innermost kernel or Pith in it self,
and to it self aloae, without the other qualities in
God; for the austerenesse or severity maketh the
attracting or drawing together, and fixation or Gluti-
tiousnesse of the body, and the hardness dryeth it
up, so that it subsisteth * as a Creature.

* Creature-
ly.

68. And the bitter quality is a tearing, penetrat-
ing, and cutting bitter quality or source: for it di-
videth and driveth forth the hard and astringent
Quality, and maketh the mobility.

69. And betwixt these two qualities is heare-
generated from its hard and fierce bitter rubbing, tear-
ing and raging, which riseth up in the Bitter, and
hard quality, as a fierce wrathful kindling, and
presseth quite through, as a hard fiery Noise.

70. From whence existeth the hard Tone, and in
that rising up, or cleaving, it is Invitoned and sted-
in the astringent quality, so that it becometh a Bod-
dy, which subsisteth.

71. Now if there were no other quality in this
Body, which could quench the fiercenesse of these four
qualities, then thereto * would be a perpetual Em-
emy therin. For the bitter * would be against the
astringent,

* or were.

astringent, in that it stormeth and teareth so vehemently therein, and breaketh open the astringent.

72. And then the astringent also would be against the bitter, in that it attracteth, draweth together and holds fast, the bitter, captive, that it could not have its own course.

73. And the Heat would be against both, in that with its fierce wrathful kindling and rising up, it maketh all hot, burning, and raging, and is fully or totally against the cold.

74. And so the Tone would be a great Emnity in all the other, in that it penetrateth forcibly through all like a Tyrant.

75. *And thus, this is the very deepest and innermost hidden Birth of God*, according to which he calleth himself *an angry zealous or Jealous God*, as may be seen by the Ten Commandments on Mount Sinai, Exod.

20.5. Deut. 5.9.

76. And in this quality standeth Hell and Eternal Perdition, as also the eternal Emnity and murthe-
rous Den, and such a creature the Devil is come to be.

77. But now, seeing he is a sworn Arch-enemy of God, and though indeed the Disputants and Hel-
pers of the Devil will needs force it, in argu-
ments; that God willeth the good and also the evil,
and that he hath created some men to Damnation;
therefore and thereupon the Spirit of God citeth
them upon pain of eternal Emnity, to come before
this Looking-Glaſſe; wherein their Heart shall be
laid open; and they shall see, what God is, and who

the Devil is, or how he is become a Devil.
 78. If thy heart be not bolted and barred up in death, through thy *stubborn wilfulness* and *blasphemy*, and *driven* in horrible sins, purposing *not* to desist from them, or leave them, then *awake*, and behold; I take Heaven and Earth, also the Stars and Elements, and all the Creatures, and Man himself also in his whole substance, to witness, and so I will prove it *also plainly and clearly in its due place*, with all these forementioned things, especially, when we come to treat of the *Creation* of all the Creatures.

79. If these things will *not* give thee satisfaction; then pray to God, that He would *open* thy Heart, and then thou wilt know and see Heaven and Hell, as also the *whole* Deity with all its qualities; and then no doubt thou wilt forbear, and justify the Devil no more: *I am not able to open thy heart for thee.*

* or the
Divine
Birth,

Now observe the true Birth or Geniture of God.

80. Behold, as I have mentioned above; the Birth or Geniture of God in its innermost Being, in these four qualities; is thus Sharp or Tart.

Thou must understand it exactly.

81. The astringent quality is thus sharp in its own proper quality in it self: but it is not alone, or without the other; neither is it generated of or in it self, as being wholly free, but the other six Spurks generate

generate it; and they also hold it by the Reins, and may let their Reins and authority go as far only, as they please.

82. For, the sweet spring or fountain water is suddenly a whip, scourge or Lash upon the astringent quality, and mitigateth softneth or suppleth it, so that it groweth very thin, gentle mild and soft, as also very Bright.

83. But that it is thus sharp in it self, is to the end, that a Body may be Imaged or framed through its attracting or drawing together, otherwise the Deity would not subsist, much leſſe a creature.

84. And in this sharpnesse, God is an All-comprehensible and all-fixing or all-fastning sharp God: for the Birth Geniture and sharpnesse of God is thus every where.

85. But if I shall describe the Deity in its Birth or Geniture in a small round circle, in the highest Depth, then it is thus

In a Similitude.

86. As suppose a WHEEL standing before thee, with seven *wheeleſ* one ſo made in the other, that it could go on all ſides, forward, backward, and croſſe wayes, without need of any turning back or ſtopping.

87. And in its going, rhat, alwayes one wheel in its turning about generateth the other, and yet none of them do vanish out of ſight, but that all ſeven be visible, or in ſight.

88. And the ſeven Wheeles alwaies generating the Naves in the midſt or center according to their turning about, ſo that the Nave stand alwaies free without

without alteration or removing ; whether the wheeles go forward or backward or crosse waies, or upward or downward.

89. And the Nave alwaies generating the *Spoaks*, so that in their turning about, they stand right and direct from the *Nave* to the *Felleyes* of the wheel : and yet none of the *spoaks* to be out of sight, but still turning about, thus one with another, going whithersoever the *wind* drive it, and that without need of any turning back or stopping.

Now observe what I shall inform you in the application of this.

90. The *seven wheeles* are the *seven Spirits of God*, the one alwaies generating the other ; and are like, the turning about of a wheel, which hath *seven wheels one in another*, and the one alwaies wheeleth it self otherwise then the other in its station, and the *seven wheeles* are *Felleyed*, or *hooped Round* with *Felleyes*, like a round *Globe*.

91. And yet that a man may see all the *seven wheeles* turning round about severally apart, as also the whole *fittesse* or *compasse* of the frame, with all its *Felleyes* and *Spoaks* and *Naves*.

92. And the *seven Naves* in the midior Center being as it were *one Nave*, which doth fit every where in the turning about, and the *wheeles* continually generating these *Naves*, and the *Naves* generating the *Spoaks* continually in all the *seven wheeles*, and yet none of the *wheeles*, as also none of the *Naves*, nor any of the *Felleyes* or *Spoaks* to be out of sight, and as if this wheel had *seven wheeles*, and yet were all but *one wheel*, and went alwaies forward

forward, whithersoever the wind drove it.

Now Behold, and Consider.

93. The seven wheeles one in another, the one alwaies generating the other, and going on every side, and yet none out of sight, or turning back: these are the *seven qualifying or fountain Spirits of God the Father.*

94. And they generate in the seven wheeles, in each wheel a Nave, and yet there are not seven Naves, but only *One*, which fitteth in all the seven wheeles: And this is the Heart or *innermost Body* of the wheeles, wherein the wheels run about, and that signifieth the *Sonne of God.*

95. For all the seven Spirits of God the Father generate continually in their circle, and that, is the Sonne of all the seven spirits, and all those qualifie or *are* in his Light, and is in the midst or Center of the Birth, and holds together all the seven spirits of God, and they in their Birth turn about therewith,

96. That is, they clime either upward or downward, backward or forward or crosse-wayes, and so the Heart of God is *always* in the midst or center, and fitteth alwaies every qualifying or fountain Spirit.

97. Thus there is *One Heart of God*, and *not seven*, which is alwaies generated from all the seven, and is the *heart and life* of all the seven.

98. Now the Spokes, which are alwaies generated from the Naves and Wheeles, and which do fit all the wheeles in their turning, and are their Root, stay, and fastning, in which

which they stand, and out of which they are generated ; signify God the *Holy Ghost*, which goeth forth from the Father and the Sonne, even as the Spoaks go out from the Nave and Wheel, and yet abide also in the wheel.

199. Now as the Spoaks are many, and go alwaies about with and in the wheel ; so the *Holy Ghost* is the *workmaster* in the wheel of God, and formeth, Imageth and frameth all ; in the whole or total God.

100. Now this wheel hath seven wheels one in another, and one Nave, which is fitted in all the seven wheels : and all the seven wheels turn on that one Nave : Thus God is one God, with seven qualifying or fountain spirits, and yet is but one God, just as these seven wheeles are but *One wheel*.

Now Observe :

101. The wheel in its incorporated structure and frame signifieth the *astringent* quality, which attracteth or draweth together the whole corporeal Being of the Deity, and holds it, and dryeth it, so that it *subsisteth*.

102. And the sweet spring or fountain-water is generated by the driving about or *rising up* of the spirits, for when the light is generated in the Heat, then the astringent quality is amazed or terrified for great Joy, and this is a submitting or lying down, or growing thin, and the *hard* corporeal being sinketh down like a meeknesse or mildnesse.

103. And so now the terror or the *glance* of the Light riseth up in the astringent quality very gently and shivering, and trembleth, which now in the water

water is bitter, and the Light dryeth it, and maketh it friendly and sweet.

104. Now therein standeth life and joy: for the terror or flash riseth up in all the qualities, like the wheel afore mentioned, which cometh about, and then there all the seven spirits rise up one in another, and generate themselves, as in a Circle, and the light is shining in the midst or Center of the seven spirits, and re shineth back again in all the spirits, and all the spirits triumph therein, and rejoice in the light.

105. And as the seven Wheeles turn about upon one Nave, as upon their Heart, which holds them, and they hold the Nave; so the seven spirits generate the Heart, and the heart holds the seven spirits, and so there arise voices, and divine joyfulness, of * hearty loving and kissing.

106. For when the spirits with their light move, or boyl, turn about and rise one in another, then the life is alwaies generated; for one spirit alwaies affordeth to the other its taste or relish, that is, it is affected with the other.

107. Thus the one tasteth and feeleth the other, and the Tone presseth forth from all the seven spirits towards the Heart, and riseth up in the heart in the flash of the light, and then rise up the voices and joyfulnesse of the Sonne of God: and all the seven spirits triumph and rejoice in the Heart of God, each according to its quality.

108. For in the Light in the sweet water, all astrin-
gency, and hardnessse, and bitternessse, and heat, are
mitigated and made pleasant; and so there is, in the
seven spirits nothing else but a pleasant striving strug-
gling

* or 'Glo-
rious.'

ling and wonderful generating like a divine holy Sport or Scene of God.

109. But their Sharp or Tart Birth, of which I have written above, abideth hidden as a kernel; for it becometh mitigated by the light and sweet water.

110. Just as a sour bitter green Apple is forced by the Sun; that it becometh very pleasant or lovely to be eaten, and yet all its qualities are tasted; so the Deity keepeth its qualities also, but striveth or struggleth gently, like a pleasant lovely Sport or Scene.

111. But if the qualifying or fountain spirits should extoll or lift up themselves, and penetrate suddenly one into another, driving hard, rubbing and thronging, crowding or squeezing; then the sweet water would be squeezed out, and the fierce heat would be kindled, and then would rise up the fire of the seven spirits, as in Lucifer.

112. This is now the true Birth or Geniture of the Deity, which hath been so from eternity in all Corners and Places whatsoever, and abideth so in all Eternity.

113. But in the Kingdom of Lucifer, & the Destroyer; it is otherwise; as I have written above concerning the fierceness; and in this world which is now half kindled also, it is likewise after another manner;

manner ; and will be so till the day of the Restitution ; of which I shall write when I treat concerning the *Creation* of this world.

114. Now in this glorious lovely and heavenly *Salitter* or divine Qualities, the Kingdom of *Lucifer* also was created without any greater motion, then the other.

115. For when *Lucifer* was created, he was altogether *perfect*, and was the fairest Prince in heaven, adorned and indued with the fairest *clarity* or Brightnesse of the Sonne of God.

116. But if *Lucifer* had been spoiled or destroyed in the moving of the Creation, as he pretendeth, then he had never had his Perfection, beauty and clarity ; but would have been presently a fierce dark Devill, and not a Cherubin.

117. Behold thou murtherous and lying spirit ! here I will describe thy *Royall Birth*, how thou wert in thy Creation, how God created thee, and how thou becamest so beautiful, and to what end God created thee.

118. If thou sayst any other thing then this, which Heaven and Earth, and all the Creatures testifie, then thou lyest, nay the whole *Deity* testifieth against thee ; that God created thee for his *praise*, out of himself, to be a Prince and King of God, as he did Prince *Michael* and Prince *Uriel*.

which abjures his old life having brought
him now into another. Now Observe, I shall tell you
of the Body of the Deity, which is the Body of the Deity.

119. When the Deity moved it self to Creation, and would form Image or frame Creatures in its Body, it kindled not the qualifying spirits, else they would have burnt Eternally, but it stirr'd them very gently or softly in the astringent quality.

120. That, drew or attracted the Divine Salitter together, and dryed it so that it became a Body, and so the whole divine power of all the seven qualifying or fountain spirits of that place or Room, as far as that of the Angels reached, was captivated in the Body, and became the propriety of the Body, which neither can nor shall, be destroyed again, in Eternity, but shall remain the Bodies propriety or proper own, in Eternity.

121. Now the captivated or incorporated power of all the seven qualifying or fountain spirits had its propriety in the Body, and is risen in the Body, and hath generated it self in the same manner as the Deity generateth it self from all the seven qualifying or fountain spirits.

122. One quality hath alwaies generated the other alike, and none of them have vanished or gone out of sight, just as it is in the whole Deity: and then the whole Body, as it is also in the Ternarie, generated it self just as the Deity generateth it self without or distinct from the Body, in the Ternarie.

123. But this I must mention here, i.e. that Lucifer, the King, was incorporated together out of his whole Kingdome, as the Heart of the whole place or Room thereof, so far as his whole Angelical Hoast or Army reached when it was created, and

so far as that circumference or circle, Region or Quarter, reach'd, wherein He and his Angels became a creature, and which God before the time of Creation had enclosed or concluded as a Room or Space for a Kingdom, whose circuit or Extent comprehendeth *Heaven and this world*; as also the *Deep of the Earth*, and of the whole Circle Sphear or Circumference of this *whole world* of the Heavens and Stars.

124. And according to the qualities were his qualifying or fountain Princes created, which are his Kingly Counsellours, and so also were all his Angels created.

125. Yet you are to know, that *every* Angel hath *all* the seven spirits in him, but one of the seven is chief or principal.

small quill pen Now behold!

126. When the King was thus incorporated or compacted together, as one comprehending his whole Kingdom, then instantly, the same hour, and in the same Moment: when he was incorporated or compacted together: the birth of the Holy Trinity of God, which he had for a propriety in his Body,

large quill pen Understand in the Liberty, not essentially, but
 as the fire shineth forth or gloweth through the
 Iron that is flaming hot, and the Iron remaineth
 still; or as the light replenisheth
 or filleth the Darknesse, the dark source or
 quality being changed into Light, and so let
 cometh joyful, and yet in the Center remaineth
 a darknesse, which is understood to be
 Nature;

"Nature; for a spirit; is replenish'd only
"with the Majestie:]

rose up and generated it self without, distinct from the Creature, in God.

127. For in the driving together of the Body presently likewise rose up the Birth also in great triumph, as in a New-born King, *in God*; and all the seven qualifying or fountain spirits shewed themselves very joyful and *triumphing*.

128. And instantly in the same *Moment* the light was generated and rose up out of the seven spirits in the Center of the heart, as a new-born sonne of the King, which also instantly in a *Moment*, clarified or brightened the *Body* of all the seven qualifying or fountain spirits from the Center of the Heart; and externally from without, the light of the Sonne of God clarified or brightened it.

129. For the Birth of the new Sonne in the Heart of *Lucifer* also penetrated through the whole Body, and was glorified from the Sonne of God, which was without distinct from the body, and was friendlily welcommed with the greatest Beauty of Heaven, according to the Beauty of God the Sonne, and it was to him as a loving Heart or propriety, with which the whole Deity qualified or *operated*.

130. And then instantly also the spirit of the new born sonne in the Heart, went forth from the light of *Lucifer* through his *Mouth*, and united qualified or co-operated with the holy Spirit of God, and was with highest Joy received and embraced, as a dear *little Brother*.

131. Now here standeth the Beautious Bride: what shall I write of her now? was she not a *Prince* of God; as also the most beautiful; moreover in Gods

Gods love also, and as a dear Sonne of the Creatures?

*Of the horrible, proud, and henceforth doleful
Lamentable*

Beginning of Sin.

The highest Depth.

Observe here.

132.

When King Lucifer was thus fairly gloriously Beautiously highly and holily framed or built; he should surely have now begun to praise, honour and magnifie his *Creatour*; and should do that, which God his Creator doth.

133. *Viz.* God his Creator qualifieth or operateth very meekly, lovingly and Joyfully, and one qualifying or fountain-spirit of God alwaies loveth the other, and bringeth its affection into the other, and alwaies helpeth the other to Image form and frame all in the *heavenly Pomp*.

134. Whereby, in the heavenly pomp alwaies such fair beautious forms, Ideas, figures, and vegetations, spring up, as also various colours and fruits; and this the qualifying or fountain spirits of God do, *in God*, as a holy Play Sport or Scene.

Now behold!

135. Seing then God had incorporated or compacted together out of himself, *Eternal Creatures*, they should not qualifie or operate in the heavenly pomp in

in such a way and manner, as to be like God himself.

136. No, by no means ; for they were not thus Imaged or framed to that End : For, the Creator had for this cause incorporated or compacted the Body of an Angel together, to be more dry, then he is in his Body ; that he might be and remain to be God ; so that the qualities should be harder and tougher, that the Tone or Sound might be loud clear and shrill.

137. So that, when the seven qualities in an Angel, in the Center of the heart, do generate the Light and the spirit or understanding ; that then, that same spirit, which in the light of the heart, goeth forth at the mouth of the Angel, in the Divine power ; should as a loud clear shrill sound in the power of all the qualities in God ; sing and ring forth as a melodious Musick, and in the forming Imaging framing or qualifying of God, rise up as a pleasant hearty loving voyce ; in Gods forming.

138. And when the Holy Ghost formeth the heavenly fruit, then should the Tone, which should rise up in the praising of God, from the Angels, be also together in the forming or Imaging of the fruit ; and so on the other side again, the fruit should be the food of the Angels.

139. And therefore also we pray in Our Father,
 GIB uns unser Taglich Brodt,
 saying, { Mat. 6.11.

GIVE us our daily Bread,

so that the Tone or word { which, we thrust
 forth from our Center of the Light, through the ani-
 mated, animal or * Soulish spirit, out at the Mouth
 forth

* Psuchi-
call.

forth from us, into the divine power; should in the divine power, as a * fellow-forming or † fellow-generating, help to Image or frame }

Unser Taglich Brodt

*co-forming.
† co-generating.

rating, help to Image or frame }

Our daily Bread,

Der Water gibet uns

which afterwards }

the Father giveth to us

for

Food.*

140. And then when our Tone is thus incorporated in Gods Tone, so that the fruit is formed Imaged or framed, it must needs be wholesome or healthfull for us, and so we are in Gods Love, and have that food to make use of, as by the right of Nature, being our spirit in Gods Love did help to Image and form the same.

* printed
Copie,
(in fide et
dilectione
Dei.)

141. Herein standeth the innermost and greatest depth of God, O, Man, consider thy self! I will more largely declare it, in its due place.

142. Now for such an end hath God created the Angels, and they do so too: for their spirit, which in the Center or heart goeth forth from their light in the power of all the seven qualifying or fountain-spirits, that goeth forth at their Mouth, as God the Holy Ghost goeth forth from the Father and Sonne, and helpeth to form Image or frame all, in God (that is to say, in the Divine Nature) through the Mercurius song and speaking and Sport or Scene of Joy.

143. For, as God worketh in Nature to the producing of all manner of forms, Ideas, Images vegetations springings, fruits and colours: so do the An-

gels also in very great simplicity or sincerity; and though they should scarce touch the least Twigg, or scarce rejoice in the beautious flowers in the heavenly May, and discourse and confer never so little, weakly meanly or simply thereof; yet nevertheless that very Tone or speech riseth up together in the Divine Salitter, and helpeth to co-Image and frame or form all.

144. Thou hast many examples thereof in this world, that if some Creature or Man look upon a thing, it perisheth because of the Poison or venome in the Creature: On the other side again, some men, as also Beasts and other Creatures can with their Tone or words change or alter the malignity or evilnesse of a thing, and bring it into a right form.

145. And that now is the *Divine Power*, which all the Creatures are subjected to; for all whatsoever it is that liveth and moveth, is in God, and *God himself is all*, and all whatsoever is form'd or framed, is formed out of HIM, be it either out of Love or out of Wrath.

The Head Spring or fountain Vein of Sinne.

146. Now Lucifer being so Royally Imaged or framed, that his spirit in his forming and imaging rose up in him, and was received or embraced of God very excellently and lovingly, and was set or put into *Glorification*; then instantly he should have begun his Angelical Obedience and course, and should have moved(as God himself did) as a loving son in the house

house of his Father, and that he did not.

147. But when his light was generated in him in his heart, and that his qualifying spirits were instantly affected or *invironed* with the high light, they then became so highly rejoicing, that they elevated themselves in their Body against the Right of Nature, and presently began as it were a Higher *state-liet*, more Pompous or Active qualifying or Operation, then God himself exercised.

148. But these spirits elevating themselves thus, and triumphing so eagerly and vehemently one in another, and rising up against the right of Nature, by that means they kindled the qualifying or fountain spirits too exceeding much; *viz.* the astringent Quality attracted or compacted the Body too hard together, so that the sweet water was dried up.

149. And the powerful and great Bright Flash, which was risen up in the sweet water in the Heat, from whence the bitter Quality existeth in the sweet water, that rubb'd it self so horribly hard with the astringent quality, as if it would break in pieces for great Joy.

150. For the flash was so Bright, that it was as it were intolerable to the qualifying or fountain spirits, and therefore the bitter quality or source trembled and rubb'd it self so hard in the astringent, that the heat was kindled *contrary* to the Right of Nature, and the astringent also dried up the sweet water by its hard attracting together.

151. But now the quality of Heat was so *severe*, furious and eager, that it bereaved the astringent quality or source of its power: for the heat existeth in the fountain or source of the sweet water.

152. But the sweet water being dried up through the astringent attracting together, therefore could not the Heat any more rise to a flanee or to any light, (for the light existeth in the unctuousness or *Oyliness* of the water;) but glowed like a red hot Iron, or like Iron not quite glowing, but very *dimly* and darkly: or as if you should put a very hard stone into the fire, and should let it lye there in great heat, as long as you please, yet it would not be *glowing* light, because it hath too little water, or *Oyliness* in it.

153. Thus now the Heat kindled the dried water, and the light could *no more* elevate and kindle it self, for the water was dried up, and was quite consumed by the fire or great Heat.

154. The meaning is not here, as if the spirit of the water were *swallowed* up or devoured, which dwelleth, in all the seven qualities, but its *Quality* or upper place or *predominancy* was changed into a dusky hot and sour Quality.

155. For here in this place the sour quality hath taken its *first original* and beginning, which now also is *inherited* in this world; which is not in Heaven in God, after such a manner at all, nor in any Angel: for it is, and signifieth, the house of *affliction* trouble and misery, and is a forgetfulness of all Good.

156. Now when this was done, the qualifying or fountain spirits *rudd*'d themselves one upon another in that manner and way, as I have mentioned *above* concerning the *Figure* of the Sevenfold wheel, for they use thus to rise up one in another, and to taste one another, or to affect one another, from whence life and love existeth.

157. Now in all the spirits there was nothing else but a mere *Hot Fiery Cold* and Hard corruption, and

and so one evil quality tasted the other, whereby the whole Body grew so very fierce and wrathfull; for the Heat was against the Cold, and the Cold against the Heat.

158. And so the sweet water being dryed up, the bitter quality (which existed and was generated by the first *flash*, when the light kindled it self;) rose up in the Body through all the spirits, as if it would destroy the Body, and so raved and raged like the rankest or worst Poison.

159. And from thence existed the *first* Poison, wherein we poor men now in this world have enough to chew upon; and thereby the bitter *poisonous Death* is come into the flesh.

160. In this raging and tearing now, the life of Lucifer was generated, that is, his dear little sonne in the circle or center of his heart: and what manner of life and dear little sonne came to be, I offer to any Rational Soul to consider of.

161. For such as the Father was, such was the Sonne also, viz. a dark, astringent, Cold, hard, bitter, hot, sour, stinking, fountain or source, and the Love stood in the Bitter quality, in its penetrating taste and relish; and became an enmity against all the qualifying or fountain spirits in the Body of the high-minded arrogant King.

162. Thus the Tone rose up through the penetrating of the bitter quality through the heat and dryed water, and through the astringent hard quality; into the heart, into the little new dear sonne.

163. And here the spirit went forth; and as He was generated in the heart, so he went forth now at the Mouth, but how welcome a Guest he was before

fore God, and in God, also before the Holy Angels of the other Kingdoms, I leave to thee to consider of.

164. He should now have united with the Sonne of God, as one Heart and one God : Alas for ever ! Who can write or expresse this sufficiently.

The Fourteenth Chapter.

How Lucifer, who was the Beauitoufet Angel in Heaven, is become the most horrible Devil.

The House of the murtherous Denne.

Here King Lucifer pull thy Hatt down into thy Eyes, lest thou shouldest see how man will take off thy Crown away from thee, thou canst no more Rule in Heaven ; stand still a little while, we must first view thee, and observe what a Beauitoufet fair Bride thou art ; and whether the filth of thy whoredom may not be cleansed and washed away from thee, that thou mayst be fair again, we will a little describe thy chasteitie and vertue.

2. Come on ye Philosophers and ye Lawyers and Advocates,

Advocates, that justifie and defend King Lucifer ! Come near and bring him to the Barre, whilst he hath yet the Crown upon him, for here we will hold a Court of Judgment against Malefactours, for him ; If ye can maintain his cause to be right, then he shall be your King ; if not, then he shall be turn'd out and cast down into Hell ; and another shall get his Royall Crown, who will Govern Better than He.

Now Observe :

3. When Lucifer had thus horribly spoiled and destroyed himself, all his qualifying or fountain spirits were Emnity against God, for they all qualified or acted much otherwise then God, and so there came to be an eternal Emnity betwixt God and Lucifer.

But now it might be Asked :

Question.

**How Long did Lucifer stand in
the Light of God ?**

The Depth.

Answer.

4. When the Royall Body of Lucifer was incorporated or compacted together, in that very Hour the Light kindled it self also in Lucifer.

5. For

5. For as soon as his qualifying or fountain spirits in the framing of the Body began to qualifie or operate, and to generate themselves, according to the right of Nature, then rose up the flash of life in the heart in the sweet spring or fountain water, and so the Royall Body was ready furnished or compleat, and the spirit went forth in the heart from the light through the mouth into the Heart of God.

6. And so he was a most exceeding beautifull Prince and King, and very dear and acceptable to the Divine Being, and was received and embraced with great Joy.

7. In like manner also the spirit went forth from the heart into all qualifying or fountain veins of the Body, and kindled all the seven spirits, and so the Royall Body was glorified in the twinkling of an Eye, and there he stood as a King of God, in an unsearchable clarity, or Brightnesse, transcendently excelling the whole heavenly Hoast or Army.

8. Now in this clear and light flash the seven qualifying or fountain spirits were instantly * affected as a man kindleth a fire, for they were affrighted at the terrible clarity or brightnesse of their spirit, and so instantly at the first flash suddenly became highly triumphing rising aloft extream stately, and overjoyful, and so moved themselves towards a higher Birth.

9. But if they had continued in their seats, and had qualified or operated, as * they had done from eternity, then that high Light had not hurt them.

10. For they were not new spirits made of any new thing, but they were the Old spirits, which had

* viz. the seven spirits of Nature which they were constituted of.

no beginning ; which had been in God from Eternity ; and knew very well the Right of the Deity and of Nature, how they should move and stir.

11. Also when God figured or framed the Body together, he did not aforehand destroy the qualifying or fountain spirits, but figured or framed the Body of King *Lucifer* together out of the kernel of that which was the best, wherein was the best knowledge of all.

12. Else if the qualities had been dead aforehand, they had had need of a new Life, and it wold have been in doubt, whether the Angels could have subsisted Eternally.

Conceive it aright.

13. God created Angels out of himself, therefore, that they might be harder and dryer incorporated or compacted together, then the Ideas, figures, shapes or forms, which through the qualifying or operating of the Spirits of God in Nature, rise up, and also through the moving of the spirits vanish or passe away again, that their light in their hardness should shine the clearer and Brighter, and that the Tone of the Body should sound the clearer and shriller, whereby the joyfulness should increase the more, in God. *This was the cause, that God created Angels.*

14. But that it is said, the Angel generated a new Light, or a new Spirit, that, is thus to be understood,

15. When the qualifying or fountain Spirits
R r were

were incorporated or compacted together, then the light shone much brighter and clearer in the Body, and from or out of the body, *then* it did before, in the *Salitter*: for there then rose up a much clearer and brighter flash in the body, then before, whilst the *Salitter* was Thin and Dim.

16. And therefore the qualifying or fountain spirits also became stately and Proud, and supposed they had a *much fairer* little sonne or Light then the Sonne of God was; and therefore they would also the more earnestly and eagerly qualifie or operate, and elevate themselves, and so despised the qualifying or Acting which is in God their Father, and the Birth of the Sonne of God, as also the *Exit* or going forth of God the Holy Ghost; and supposed, *they could do it*, because they were so gloriously incorporated or compacted together, therefore they would now exalt themselves gloriously and stately, and shew forth themselves, as if they were the most fair and Beautious *Bride of Heaven*.

17. *They knew very well*, that they were not the whole or Totall God, but were onely a piece or part thereof; they also knew very well, how far their Omnipotence reached or extended, and yet they would no more have their *Old* condition, but would be higher then the whole or *Total* God; and supposed, thereby they should have their place Region Quarters or Court above the whole or Total Deity, above all Kingdoms *whatsoe'er*.

18. And therefore they elevated or extol'd themselves, intending to kindle or *enflame* the whole God, and to Govern or rule the whole God by their power and might. All forms and *Ideas* should rise up in the

the qualifying and acting of their Spirit. He would be *Lord of the Deity*, and would not endure any Cor-
rival.

**19. Now this is the Root of Co-
vetousnesse, Envy, Pride and ^{* * or An-}ger.**

Wrath; For in the fierce qualifying or acting
and boylng, rose up the wrath, and burnt like fire
of Heat and Cold, and was also *bitter as Gall*.

20. For the qualifying or fountain spirits had *no*
outward impulse upon them gotten into them, but the
impulse to Pride elevated it self *within* the Body, in
the councel of the seven qualifying or fountain spi-
rits, these agreed and united in a compact, that they
would be God alone.

21. But because they could not begin it in their
Old seat, and so bring it to effect, they therefore
dissembled or playd the Hypocrite together, and flat-
ter'd one with another, and so combined, intending
to extoll themselves against the Birth of God, and
would needs qualifie or work in the *highest depth*, and
then nothing could be like them, being they were
together the *most Mighty Prince in God*.

22. The Astringent quality was the *first* Murthe-
rer flatterer and Hypocrite, for when it saw, that it
generated so fair and bright a Light, then it com-
pressed it self together *yet harder*, then God had crea-
ted it to be, intending to be *much more* terrible, and
to draw together all in its whole Region Circuit or
circumference, and keep it *fast* as a stern severe
Lord:

23. And so in a degree then it had Effected some-
what from whence Earth and Stones have their *Ori-*

ginal : which I will write of, when I treat concerning the Creation of the World.

24. The Bitter Quality was the second Murtherer, which when it rose up in the Flash, did tear with breaking and great Power in the Astringent quality, as if it would break the *Body* in pieces.

25. And the astringent quality permitted it, or else it was very well able to have stayd and captivated the Bitter spirit, and to bathe or steep it in the sweet water, till his high mind had been allayed and gone : But it would needs have such a little Brother, because it was so serviceable to its turn ; Else, being the bitter spirit taketh its original from it, as it were from its Father, it could well have stopped or hindred that.

26. The Heat is the third Murtherous spirit, which killed its Mother the sweet water, but the astringent spirit is the cause thereof, for by its stern severe attracting together and hardening, it hath thus vehemently awakened and kindled the fire by the bitter Quality : for the fire is the *Sword* of the astringent and Bitter quality.

27. But being the fire riseth up in the sweet wa-
ter, therefore it self hath the *whip* or scourge in its
own power, and might have stayd or kept back the
astringent quality in the water, but it also became a
flatterer, or hypocrite, and dissembled with the great
quality, viz. the astringent, and did help to destroy
the sweet water.

28. The Tone is the fourth Murtherer : for it ta-
keth its *ringing* sound in the fire in the sweet water,
and riseth up very gently and lovely in the *whole*
Body.

29. Yet it did not so here, but after it was risen
up

up in the water, in the astringent quality, it rose up so furiously like a Thunder-Clap, whereby it would prove and shew forth its *New Deity*: And so the fire rose up, as when there is a Tempest of Lightning, intending thereby to be so great, as to be above all things in God.

30. And this they practised so long, till they had murthered their mother the sweet water: and therein the whole Body became a dark valley, and there was no more remedy or Council in God that could help here: For, Love was turn'd into Emnity, and the

whole Body became a black dark Teufel.
quasi
Teu-fall.
Devise - Fall

31. Of the word (*Teufel*): *Teu-* hath its original from hard beating Drumming or Thumping; and the word or syllable, *fell* hath its originall

from the falle,
fall, and so Lord Lucifer is called

Teuffel, and is no more called a Cherubin or Se-
raphim.

Here

Here it may be Asked :

Question.

Could not God have hindered and prevented
the Pride of *Lucifer*, that he might
have abstained from his high-
mindednesse ?

Answer.

32. This is a high Question, on which all those
lay hold that *justifye* and plead the Cause of the
Devil ; but they are all *Cited* to appear at the Court
of Justice held for Tryal of Criminal Malefactours :
let them have a care how they plead for their Master,
else the Sentence of Judgment will be pronounced
against him, and he will lose his *Crown*.

The wonderfull Revelation.

33. Behold King *Lucifer* was the Head in his
whole Region Circuit or Circumference, also he
was a mighty King, and was created out of the *ker-*
nell or marrow of his whole Region and circumfe-
rence, also he would fain have kindled that whole
circumference by his Elevating, that so all might
have burned and qualified, or operated as he did in
his own body.

34. Though indeed the Deity without or distinct
from his Body, would have meekly and gently qua-
lified or *acted* towards him, and have *enlightned* and
exhortet him to *Repentance*; yet now there was no
other

other will in *Lucifer*, but that he would needs rule over the Sonne of God, and kindle that whole Region or circumference, and in such a way himself would be the *whole* God, above and over all the Angelical Hosts or Armies.

35. Now when the Heart of God with his meeknesse and *Love* made haste toward *Lucifer*, he despised it, and thought himself far better then it, and then storm'd back again with fire and coldnesse in *hard* Claps of Thunder against the Sonne of God, supposing he must be in subjection under him, and that He himself was *Lord*. For he despised the Light of the Sonne of God.

Question.

Then thou Askest :

How? Had he such Power?

Answer.

36. Yes, he had; for he was a great part of the Deity; and besides, was from or out of the kernel thereof, for he made an attempt also upon that King and Great Prince *Michael*, to spoil and destroy him, who at last fought with him, and overcame him, in whom the power of God in *Lucifer's* Kingdom fought vehemently also against its King, till at last he was thrust down from his kingly seat, as one that was vanquished, *Apocal. 12.*

Objection

Objection:

Now thou wilt say :

God should have enlightened his *Heart* that he might have Repented.

Answer.

37. No ! He would receive no other Light then his own, for he scorn'd the Light of the Sonne of God, which did shine without, distinct from his Body, being he had such a glittering light in himself, and so elevated himself more and more, till his water.—

[“This here, is the water of eternal Life, Generated in the Light of the Majestie, but in the Center it is like the Sulphur or Brimstone spirit, or to Aqua-fortis, or the water of separation:]

— was quite dried up and burnt, and his light was quite put out, and then all was done with him.

Concerning the Fall of all his Angels.

One might Ask.

Question.

How comes it, that at this time all his Angels did fall also ?

Answer.

Answer.

38. As this Lord commanded, so his Subjects obeyed: when he elevated himself, and would be God, his Angels seeing it, follow'd their Lord, doing as he did, all made a proffer to assault and storm the Deity.

39. For they were all in subjection under him, and he ruled in all his Angels, for He was created out of the Pith or kernel of that Salitter, out of which his Angels were all created, and he was the Heart and Lord of all his Angels.

40. Therefore they all did as he did, and all would sit in the Primacie of the Deity, and would rule powerfully in the whole Region Circuit or circumference, over and above the whole Divine power: They were all of one will, and would not suffer the same to be taken from them.

Now thou wilt Ask,

Question.

Did not the whole Total or Universal God know this, before the time of the Creation of Angels; that it would so come to passe?

Answer.

41. No: for if God had known it, before the time of the Creation of Angels, it had then been an eternal predestinate purposed will in God to have it so, and it had been no Emnity against God, but God had
S f indeed

indeed at the beginning created and made him a Devil.

42. But God did create and make him *a King of Light*, and when he became disobedient and would be above the whole or Total God ; then God did spew him out of his seat ; and in the midst or *Center* of our Time did create another King out of the same Deity, out of which Lord *Lucifer* was Created : [understand it aright, out of the *Salitter*, which was without *distinct* from the Body of King *Lucifer* :] and did set him on the Royal Throne of *Lucifer*, and did give him might authority and Power, as *Lucifer* had, before his Fall.

43. *And the same King is called JESUS CHRIST, and is the Sonne of God and of Man.*

44. And this I will demonstrate clearly and at Large in its proper Place.

Note.

“ 45. This is explained in the Second and Third
 “ Boek : God knew this very well according
 “ to his wrath, but not according to his
 “ Love, according to which, God is cal-
 “ led God : into which no fiercenesse nor
 “ Imagination entreth, neither is there
 “ any searching in the Love concerning the
 “ Hellish Creature.

“ 46. This foregoing Question is thus understood or
 “ Meant ;

"meant ; as when I say ; God knoweth
 "not the Evil ; Also God willeth not
 "the Evil, according to the Tenure of the
 "Scripture, then I understand, or mean,
 "that in his Love (which alone is the one
 "onely * Good, and is alone called God;) * or Good-
 "there is no glimpse of Evil revealed or
 "manifested ; otherwise if any evill were
 "revealed or manifested therein, then the
 "Love were not the Eternal Meeknesse
 "and Humility.

"47. But in the outspeaking of his word, wherein the
 "Nature of the spiritual world existeth,
 "wherein perceptibility or Sensibility is
 "understood to consist, and wherein God
 " calleth himself an angry zealous or
 "Jealous God, and a consuming fire :
 "Therein indeed God hath known the
 "Evil from eternity, and that in case
 "he should once move himself + therein,
 "that the source or Quality thereof, would
 "become creaturely also, but therein is he
 "not called God, but a consuming
 "fire. + in that ac-
 cording to
 which he is
 called a Con-
 suming fire.

"48. I understand the abovesaid Question magi-
 "cally, taking notice how Gods Love and
 "wrath differ, and are distinguished; and
 "how the Knowledge of Evil, viz. of the
 "Devil and Fall is discerned to differ
 "from his well-spring or source, from
 "whence the Fall also took its Orig-
 "inal.

"49. And so also in Gods Love there is onely [the
 "fountain and knowledge of Joyfulnessse,
 "for

" for every Science or Root causeth or pro-
duceth its like.

" 50. For if I should say, Gods Love had willed
" the Evil, or that there were * a false
" Science or Root in Gods Love and Meek-
ness, then I should speak contrary to the
" Scripture : for what Gods love knoweth
" sensibly or feelingly in it self, that it
" also willeth, and nothing else.

" 51. From hence, in the Creation, Good and Evil
" is existed: and I exhort the Reader* to
" conceive our very deep sense aright, and
" not mistake or go astray here, but to read
" our other writings, where these things
" are sufficiently explained:]

Of the great Sin, and contrary or opposite will; and of the Eter- nal Emnitie, of King Luci- fer, together with his whole Hoast or Ar- my against God.

52. This is the eight Looking-Glasse of Man ; be-
fore this Court of Justice for Malefactours the Spi-
rit inviteth and citeth all men to stand, as before a
Looking-Glasse ; wherein they may see themselves,
and what the hidden Secret Sin is.

53. This hath remained hidden ever since the
World.

* Text
Scientz.

World began, and was never so fully and altogether revealed in any Heart of man : I also my self do wonder much more then the Reader can wonder, at this high Revelation or manifestation.

54. I do not write this for my own Glory ; for my Glory standeth in my Hope of that which is to come : I am a poor sinner as well as other Men, and ought also to come before *this Glasse* ;

55. But I marvel, that God should reveal himself thus fully to such a *filly Man*, and that he thus *imposeth* him also to set it down in writing : whereas there are many *learned* Writers, which could set it forth and expresse it better in a more *flourishing* style, and demonstrate it more exactly and fully then I, that am but a *scorn* and *Fool* to the world.

56. But I neither can nor will oppose him : for I often stood in great striving *against him*, that if it were not his impulse and will, that he would be pleased to take it *from me*; but I find, that with my striving *against him* I have but miserly gathered *stones* for this Building.

57. Now I am climb'd up and mounted so very high, that I dare not look back, for fear a giddinesse should take me, and I have now but a short length of Ladder to the Mark : when I go upward, I have no giddiness at all ; but when I look back, and would return, then am I giddy, and afraid to fall.

58. Therefore have I put my confidence in the strong God, and will *venture*, and see, what will come of it. I have no more but one Body, which nevertheless is mortal and corruptible, I willingly *venture* that, if the light and knowledge of my God do but remain with me, then I have sufficiently enough for *this life and the life to come*.

59. Thus

59. Thus I will not be angry with my God, though for his *Names sake* I should endure shame ignominie and reproach, which springeth buddeth and blos-someth for me *every day*, so that I am almost enured to it : I will sing with the Prophet David, Psal. 73. 26. Though my Body and Soul should faint and fail ; yet thou, O God, art my trust and confidence ; also my salva-tion, and the Comfort of my heart.

60. **Sinne** hath **Seven** kinds forms species or sorts ; among which there are **four** speciall wellsprings or sources : and the **Eighth** Kind or Sort is the **House of Death.**

Now Observe.

61. The *Seven Forms* are the seven qualifying or fountain spirits of the Body ; viz. the *Astringent Quality*, the *Water*, the *Bitter*, the *Heat*, the *Sound*, the *Love*, the *Nature* or beginning from the other Six : And when these are kindled, Each spirit gene-rateth a several Emnity against God.

62. Out of these Seven are generated other four new sonnes, and they together are the *new God*, which is wholly against the *old God*, as two professed Armies of Enemies, which have sworn Eternal Emnity one against the other.

The first Sonne is Pride.

The second Sonne is Covetousnesse.

The third Sonne is Envy.

The fourth Sonne is *Wrath*.

63. Now let us view these in the Ground, from whence all hath its Original, and see how it is an Emnity against God : and therein you will see, what is the beginning and *Root of Sin*, and wherefore in God it cannot be suffered or endured.

64. Therefore come on ye *Philosophers* and *Lawyers*, you that will maintain and undertake to prove it, that God also created the *Evill*, and that he wil-leth the same; also that it is his *predestinate* purpose, that the *Devil fell*, and that many *Men* are *Damned*; else he could have altered all, and turned it some other way.

The Citation or Summons.

65. Here the Spirit of our Kingdom citeth you, together with your Prince *Lucifer*, whom you defend and Justifie ; the third time, before the final Court of Justice for Criminal Malefactours, give in your answer there;

66. For as to these *seven* Kinds or Forms, and *four* new Sonnes, the Right shall be prosecuted in the heavenly Fathers *House*.

67. If you can prove and maintain, that the *seven Spirits of Lucifer*, have of Right and Equity generated *these four New Sonnes*, so that they of *Right and Equity* should Govern Heaven and the whole Deity, then King *Lucifer* shall be Re-inthroned again and set upon his Seat, and his Kingdom shall be restored to him again.

68. If

68. If not, then a Hell or Hole, Burrough or Dungeon shall be given to him for an Everlasting Prison, and there shall He together with his Sonnes be Prisoners for ever: And you should take heed lest a Court of Justice be held and passe upon you also.

69. Now seeing then you will plead the Right of the Devils Cause; wherewith shall he requite you? or what Fee shall he reward you with? He hath nothing in his power but the hellish abomination; what will then be your recompense? Guesse Sir: even the best of all that he hath; the Best fruits and Apples in his Orchard, and best perfumes and incense of his Garden.

Of the First Kind or Form.

70. The first spirit is the Astringent or Harsh Quality, which in God is a gentle attracting or drawing together, a drying and cooling or refreshing, and is made use of in and for the Imaging or framing of things, and though in its Depth it be somewhat Sharp or Tart, yet it tempereth it self with the sweet water, so that it is meek soft pleasant and full of Joy.

71. And when the light of the sweet water commeth into it, then it willingly, friendlily and freely yeeldeth up its birth thereunto, and maketh it dry, and shining Bright.

72. And when the Tone or Tune riseth up in the Light, then it also giveth up its Tone Tune and ringing sound very genily and brotherly thereunto.

73. Also it receiveth the Love from all the spirits.

74. Also

74. Also the *Heat* favoureth it, giving way friendly, that it may be cooled, and so it is a friendly will, in and with all the Qualities; It readily helpeth also to Image or frame the spirit of *Nature*, and to form therein all manner of shapes, figures, fruits and Growths or vegetations according to the will of all the six spirits.

75. It is a very humble Father to its children, and loveth them heartily, and playeth with them friendly: for it is the right Father of the other six spirits, which are generated in it, and it helps to generate them all.

76. Now when God constituted *Lucifer* with his Hoast or Army, he created them out of this friendly Deity, out of himself, out of the Place of Heaven and of this wold, there was no other matter to make them of, this living *Salitter* was very gently and softly attracted or drawn together without any killing or slaying it, or without any great stirring or motion.

77. These Spirits thus incorporated or compacted together had the knowledge, the skill and the eternal infinite er beginninglesse *Law*, of God, and knew full well, I. How the Deity had generated them.

78. II. They knew also well, that the heart of God had the *Primacie* in the whole Deity: III. They knew well also, that they had no more for their proper own, to deal with and to dispose of, then their own compacted incorporated Body; for they saw very well, that the Deity generated it self without, severally distinctly, apart from their body, as it had, done from Eternity.

79. IIII. They knew likewise very well, that

they were not the *whole* Room or Place; But were therein to encrease the Joy and wonderful proportion variety and *Harmony* of that same place, and were to *accord*, qualifie and act friendlily with that Room or Place of the Deity, and friendlily affect the Qualities, that are without distinct from their Bodies.

80. V. They had also *all power* to dispose of all the Ideas, figures and growths or vegetations, as they would, all was a hearty Love-play Sport or *Scene* in God, they had not at all moved God their *Creator* to any contrary will, though they had *broken* all the heavenly Ideas figures or vegetations and growths, and had made of them all, *Horses to Ride on*; God had still alwaies cause enough of other, to come up instead of them, for it had all been but a play or Scene in God.

81. For to that very *end* also they were created, that they should play and sport with the Ideas, figures and growths or vegetations, and *dispose* of them for their *own* use as they pleased.

82. For the Ideas or figures have in a manner framed themselves thus from eternity, and * have passed away and altered again through the qualifying or fountain spirits: *for this was the Eternall Play Sport or Scene of God, before the Times of the Creation of the Angels.*

83. Thou hast a very good *Example* and Instance of this, if thou wilt but see, and wilt not be stark blind here: *viz.* In the Beasts, Fowles, and all vegetations or growths in this world: *all these were created*

* that is, have come and gone perpetually.

ted aforehand, e're Man was created, who is and signifieth the second Host or Army, which God created instead of expell'd Lucifer, out of the Place of Lucifer.

Question.

But now : What did the Astringent or harsh quality, do in Lucifer ?

Answer.

84. When God had thus gently incorporated it or compacted it together, then it found and felt it self to be mighty and powerful; and saw that it retained a Body as fair and excellent, as the figures were that were without distinct from it : thereupon it became high minded, and elevated it self in its Body, and would be more severe and eager, then the Salitter was, which was without distinct from its Body.

85. But being + it could not do any thing alone, + the Astringent or harsh Spirit, it flattered and playd the hypocrite with the other Spirits, so that they followed it as their Father, and did all as they saw it do, each in its own Quality.

86. Now being thus agreed, they generated also such a spirit which did come forth at the Mouth, at the Eyes, at the Ears and at the Nostrils, and affected or mixed it self with the Salitter that was without distinct from the Body ;

87. For, the intent and purpose of the astringent or harsh quality, being it was so glorious, when the kernel was incorporated or compacted together out of the whole Kingdom, viz. its intent was, that it also through its spirit, which it did generate by or with the other spirits, would rule powerfully

with the sharpnesse Externally without its own Body, in the whole *Salitter* of God, and that all should stand and be in or under its *own Power* and *Authority*.

88. It would Image frame and form all through its own spirit, which it generated; as the whole Deity did, It would have the *Primacie* in the whole Dcity: This was its purpose.

89. But being it could not effect it in its true *Natural* seat, it thereupon elevated it self, and kindled it self.

90. And so by this kindling it kindled its *spirit* also, which now went forth at the Mouth, the Ears, the Eyes and the Nostrils as a very fierce *furious* spirit, and strove against the *Salitter* in its place, as a furious storming raging Lord, and kindled the *Salitter*, and attracted or drew all forcibly together.

Thou must understand it aright.

91. The astringent or harsh Quality in the spirit that *went forth*, kindled the astringent or harsh Quality which was in the Place of its *Region*, or in Nature, *viz.* in the seventh qualifying or fountain Spirit, and ruled powerfully in the astringent quality in the *Salitter*, and that, the Astringent Quality in the *Salitter* would not have, but strove with the sweet water against this spirit, but all would *not* help, the storm grew hotter and hotter, the longer the greater, till at length the astringent or harsh Quality of the *Salitter* was kindled.

92. And so when this was done, then the storm grew *so hot*, that the astringent quality drew the *Salitter* together, so that *hard stones* proceeded from it, whence the stones in *this world* have their Original:

And

And the water in the *Salitter* was also attracted or drawn together, so that it became very thick, as it is now at present in this world.

93. But when the astringent quality was kindled in *Lucifer*, then it became very Cold: for the *Coldnesse* is its own proper spirit, and thereupon now it kindleth with its cold fire also, all, in the *Salitter*.

94. And hence the water of this world became so cold dark and thick, and hence it is that all is become so hard and palpable, which was *not* so before the Times of the Angels.

95. And this now was a great contrary will in the *Divine Salitter*, a great Battel and strife, and an Eternall *Emnity*.

But now thou wilt say:

Objection.

God should have withstood him, that it might not have come so far.

Answer.

96. O, Dear Blind Man! it was not a Man nor a Beast that stood here before God; But it was *God* against *God*; one strong one against another: Besides, How should God withstand him? with the friendly *Love*? that could not avail, for, *Lucifer* did but scorn and despise *that*, and would himself be *God*.

97. Should God withstand him then with Anger or Wrath, which indeed must be done at length; then God must have kindled himself in his qualities in the *Salitter*, wherein King *Lucifer* dwelt, and must

must in the strong zeal or Jealousie strive and fight against him, which he did : and so this striving made this kingdom so dark waste and evil, that another Creation must needs afterwards follow upon it.

98. Ye Philosophers and Jurists or Lawyers of Prince Lucifer, here you must first defend the astrin-gent or harsh quality in *Lucifer*, and answer whether it hath dealt righteously or no, and prove it in Nature. I do not accept of your extorted wrested bow-ed stretch'd and far-fetch'd Texts of Scripture, brought in by head and shoulders for a proof, but I will have living Testimonies.

99. And I will set before you also living Testimonies, viz. the created and comprehensible Heaven, the Stars, the Elements, the Creatures, the Earth, Stones, Men, and lastly your dark, cold, hot, hard, rough smoaky wicked Prince *Lucifer* himself: all these are come into this present condition, through his elevation.

100. Here bring in your defence, and answer for your spirit ; if not, it will be condemned. For this is Gods *ms* Right or Law, which hath no beginning, that the child, which is generated of the mother, should be *Humble* before the mother, and be obedient to her ; for it hath its life and Body from the mother, who hath generated it.

101. Also the house of the Mother, as long as the mother liveth, is not the childs proper own ; but the mother keeps the child with her in love, she nourish-eth it, and putteth on it the best and bravest Attire which she hath, and giveth the same to it for its own, that her joy may be encreased by the child, and that she may have Joy in it.

102. But when the child rebelleth and resisteth against

against the mother, and takes away all from the mother, and domineers over her, and moreover striketh at her, and forceth her to change into a *low* condition, contrary to Right and Equity : then it is but *Just*, that the child should be expell'd out of the house, and left to sit behind the *Hedge*, and quite lose its child's portion and Inheritance.

103. And thus it was between God and his child *Lucifer*. The Father did put on him the fairest Attire, hoping to have Joy in him: But when the child got the Robe and Ornament, he despised the Father, and would domineer over the Father, and would ruine his Fathers house; and besides, struck at the Father, and would not be advised or taught to do otherwise.

*Of the second Species form sort or spirit, of
Sins beginning, in Lucifer.*

104. The Second Spirit is the *water*: And as the astringent or harsh quality is the *Father* of the other six spirits, which attracteth or draweth them together, and so holds them: so the sweet water is the *Mother*, in which all spirits are conceived, kept and generated, that softneth and moistneth or soaketh them, wherein and whereby they get their life, and then the *light* of joyfulness riseth up therein.

105. Thus King *Lucifer* in the same manner did get the sweet water for his corporeal Government, and indeed the very kernel and *Best* thereof. For God put on to his little sonne the Best Ornament, Robe and Attire of all, hoping to have great Joy in him.

Question.

Question.

Now what did this *astringent* or harsh Quality with its Mother the sweet Water?

Answer.

106. It flattered with the *Bitter* Quality, and with the *Heat*, and perswaded them that they should elevate themselves and be *kindled*, and so together they would destroy their mother, and turn her into a *sour* form or property, whereby they would domineer with their spirit very sharply, over the *whole* Deity, all must bow down and crouch to them, and they would form frame figure and image all with their *sharpnesse*.

107. According to this false or wicked conclusion, and result they *agreed* to do one and the same thing, and so *dried up* the sweet water in *Lucifer's Body*, the heat kindled it, and the astringent dried it, and then it became very *sour* and *sharp*.

108. And when in this qualifying or acting they had generated the *Spirit of Lucifer*, then the *life* of the spirit, which riseth up in the water, as also the *light*, became very *sour* and *sharp*.

109. And now this *sour* spirit also *stormed* with all its powers against the sweet water, which was without distinct from the Body, in Gods *Salitter*, and thought, it self must needs be the Prime and chief, and shoud in its *own* power, form frame and Image every thing.

110. And this was the *Second Emnity* against God, from whence is existed the *sour* quality in this world,

Ch.XIV. became the foulest Devil. As also, world, for it was not so from Eternity ; as you have an Example thereof in this ; viz. if you set any sweet thing in the warmth, and let it stand therein, it groweth sour of it self : as also Water, Beer or Wine in a vessell will do ; but none of the other qualities do alter, but only into a stink, which is caused by the Quality of Water.

Now thou wilt Ask :

Question.

Why did God suffer Lucifer's Evil spirit which proceeded out of the Body of Lucifer, to come into Him ? could he not hinder it ?

Answer.

III. Thou must know, that betwixt God and Lucifer there was no other difference, then there is between Parents and their Children ; nay, there was yet a nearer relation between them : For as Parents generate a child out of their Body according to their Image, and keep it in their house, as a natural Heir of their Bodies, and cherish it : thus near also is the Body of Lucifer to the Deity.

III. For God had generated him out of his body, and therefore also made him the Heir of his Goods, and gave him the whole Region or Extent of the place in which he created him, for a Possession.

The highest Depth.

113. But here thou must know, what it was, that Lucifer did fight against God with, and so moved God to Anger. For, he could not do it with his Body: for his Body reached no further, then the place, where he then stood; he could Effect little with that, but it was something else.

Be attentive here.

114. The spirit, which is generated from or out of all the seven qualifying Spirits in the Centre of the Heart; the same doth (while it is yet in the Body, when it is generated) qualifie mix or *act* in and with God, as one substance or thing; neither is there any difference.

115. And when that *same Spirit*, which is generated in the Body, seeth any thing through the Eyes, or heareth through the Ears, or smelleth through the Nostrills; then it is already in *that thing*, and worketh laboureth or *acteth* therein as in its own propriety.

116. And if the same be *pleasing* to it, it eateth thereof, and is *affected* with the thing, and wrestleth therewith, and maketh a mixture or *Temper* together: let the thing be as far off as it will, even so far as the *Originality* of its Kingdom, in God, reacheth; so far can the Spirit govern or rule in a *Moment*, and is withheld or hindred by Nothing.

117. For it is, and comprehendeth the *Power*, as God the Holy Ghost doth; and in this there is no difference at all betwixt God the Holy Ghost, and the

the Spirit of the Body, save onely this, that the Holy Spirit of God, is the *whole fulnesse*, and the spirit of the Body is but a *Piece, or Part*, which presleth through the whole Fulnesse, and where ever it cometh, there it is mixed or *affected* with the place, and presently ruleth *with* God in the same place.

118. For it is of God and in God, and cannot be withheld or hindred, save onely by the *seven Nature-spirits* of the Body, which generate the animated or Soulish Spirit; they have the *Reins* in their Hand, and generate it as they please.

["Gods Spirit hath all the qualities fountains or
"sources, but distinguisheth it self in three
"principles, where three sources or qualities
"arise, the first in the fire according to the
"first principle, and the second in the light
"in the second principle, and the third in the
"spirit of this world in the Aeriall and
"Astrall source:]

X.

119. When the astringent or harsh quality; as the *Father*, formeth the *Word* or *Sonne*, or *Spirit*, then it stands captive in the Center of the Heart, and is examined or *tryed* by the other spirits, whether it be good or no. Now if it please the fire, then the fire letteth the *flash* (in which the *Bitter spirit* standeth) go through the *sweet water*, wherein it conceiveth the *Love*, and goeth therewith into the astringent Quality.

120. Now when the flash returns with the *Love* into the astringent quality again, together with the *new generated spirit or will*; then the astringent quality *rejoyceth* in the New young *Sonne*, and elevateth it self.

V v 2

121. Then

121. Then the *Tone* layes hold thereon, and goeth forth therewith at the Mouth, Eyes, Ears, and Nostrills, and executeth that which is decreed in the council of the seven spirits : for as the *Decree* of the Council is, so also is the spirit ; and the *Council* can alter the same, as it will.

122. Therefore the original Lust sticketh in the circle of the Heart, in the *Council* of the seven spirits ; and as they generate the spirit, so also it is.

123. And so in this manner Lord Lucifer brought the *Deity* into Anger and Wrath :

Y.

["that is, Kindled the Eternal Nature according
"to the first Principle :]

Being he, together with all his Angels, as a *malicious Devil*, fought or strove against the *Deity*, intending to bring and subdue the *whole Circumference Circuit* or Region under his *innate Spirits*, that they should form frame figure and Image all, and the *whole Circumference Region or Extent* should *bow, yield, and suffer it self to be ruled and formed by the kindled sharpnesse of the innate spirits.*

For as this condition is in Angels, so there is such a condition in Man also.

124. And as this hath a Being or substance form or condition in Angels, so it hath also a being substance form or condition in Man. Therefore bethink and consider your selves, *you*, that are proud, covetous, theevish, Extorting Usurers, calumniating, Blasphemous, Envious, and Whorish or Lascivious, what manner of little sonne or *Spirit* you send into God.

Z.

["The soul was originally comprehended in the Eternal Nature with the Word Fiat, which is Gods Nature according to the first Principle and eternal Original of Nature ; and if it kindleth

"it

"it self in the Originall, then it kindleth Gods
wrath in the eternal Nature;]

Objection.

Thou wilt say:

We do not send this into God, but only into our
Neighbour, or into his work which we
like and have a ^t Mind to.

^t or med-
dle with in
our Minds.

Answer.

125. Now shew thou me any Place, to which
thou sendest thy Covetous or Lustful spirit, be it to
Man, Beasts, Garments, Fields, Money, or any thing
whatsoever, where God is not: from him is all, and
he is in all, * Himself is All, and he upholdeth and * Note.

Objection.

Then thou wilt say:

But he is with his wrath in many things which
are so hard and Evill, that they are not
suitable to or capable of the Deity.

Answer.

126. Yes, dear Man, all this is true; The wrath
of God is certainly every where all over, In Silver,
Gold, Stones, Fields, Garments, Beasts and Men,
and all whatsoever is comprehensible and palpable;
otherwise they would not be so hard and harsh to
be felt as they are.

127. But:

127. But thou must know, that the kernel of Love also, sticketh in all in the hidden Center, unlesse it be too too altogether Evill, and so Evill a thing Man hath no liking to at all, neither.

* Note.

* "God possesseth all, onely, as to Nature
** He is not the essence, He possesseth himself.

Or dost thou think thou dost well, if thou bathest or soakest thy self in Gods wrath? take heed, that it doth not kindle thy Body and Soul, and so thou wilt burn therein eternally, as befell Lucifer.

Note. * 128. But when God shall bring forth the hidden things, at the End of this time, then you will discern, in what Gods love or wrath hath been. Therefore have a care, and take heed, and turn thy Eyes from Evil, or else thou undoeſt thy self; and so bringest thy self into Perdition.

129. I take Heaven and Earth to witnessse, that I have performed here, as God bath revealed it to me, that it is his Will.

130. Thus hath King Lucifer, in his body turned the sweet water into a sour sharpnesse, intending therewith, in his haughty-mindednesse, to rule in the whole Deity.

131. And he hath brought it so far to passe, that, in this world, with that sharpnesse he reacheth into the heart of all living Creatures, as also into vegetables, leaves and graffie, and into all other thiſgs, as a King and Prince of this world.

132. And if the Divine Love were not yet in the whole

Chap.XIV. in Lucifer. 335
whole nature of this world, and if we poor Men and
Creatures had not in and about us **the Champion**
in the Fight, we should all perish in
a Moment in the hellish horrible Abominations.

133. Therefore we sing very rightly thus;

Pitten wir im Leben seyn, Mit dem Todt umfangen;
Wo sollen wir dan fliehen hin, dass wir Gnad erlangen?
Zu dir Herr Christ alleine.
Da ist nun Der Heil im Streit, Zu dem wir fliehen müssen,
Welcher ist unser König,
JESUS CHRISTUS.

*In the midst of this our Life, Death doth us roard embrace,
Whither shall we flee away, that we may obtain Grace ?
To thee Lord Christ alone.*

This is the Champion in the Fight,
To Him tis we must flee,
Who is, Our King,
JESUS CHRIST.

134. He hath the Fathers Love in him, and fight-
eth in Divine Power and Might against the kindled
hellish Abomination. To Him we must flee; and
he it is that preserveth and retaineth the Love of God
in all things in this world; else all would be lost and
perish.

Pur hoff, wart, und matt.
Es ist noch ein Kleine Zeit.
Was des Teufels Reich dandor leit.
Now Hope, pray, and wait;
But a small Time, and then straight
The Devil's Kingdom will be quite down laid.

135. Ye

135. Ye Philosophers and Jurists or Lawyers, that make God to be as a Devill, in saying, That He willeth Evill: bring in your Plea, and answer once more here, and try whether you can maintain your Cause to be just; if not, then the sowr sharp Tare spirit in Lucifer shall be also condemned, as a Destroyer; and the enemy of God, and of all his heavenly Hoasts and Armies.

The Fifteenth Chapter.

Of the Third Species kind or form and manner of Sinnes beginning in Lucifer.

I.

THe third Spirit in God is the *Bitter Spirit*, which existeth in the flash of Life: for the flash of Life riseth up in the sweet water through the rubbing or fretting of the astringent and hot quality: but the body of the flash abideth in the sweet water, subsisting very meekly as a *Light* or heart, and the flash is very trembling, and by the terrorour, and fire, and water, and astringent spirit, it becometh bitter through the *original* of the water, in which it riseth up.

2. And that flash or raging terrorour, or bitter spirit is caught or laid hold on by the astringent quality, and in the clear bright light in the astringent spirit, is *Glorified*, and exceeding highly Joyfull: which now is the mobility or the root of life, which in the astringent quality Imageth frameth and formeth the Word, or maketh it *differ* or severall, so that in

the

the body, a Thought or Will doth exist.

3. Now this highly triumphing and Joyous spirit is very fitly and excellently, in the Divine Salter, used to the Imaging or framing; because it chiefly moveth in the tone or Tune, and in the Love, and is nearest to the heart of God in the Birth, and bound or united therewith in joy, which indeed is it self also the spring and source of Joy, or the *rising up* in the heart of God.

4. And there is no difference here but onely such as is between the Body and Soul in Man: and so the *Body* signifieth or Resembleth the seven qualifying spirits of the Father; and the *Soul* signifieth or Resembleth the onely begotten Sonne of God the Father.

["The spirit of the Soul signifieth or representeth
" the Heart of God; and the Soul, the Eye of
" God in the first principle: as is declared in
" our Third Book, concerning the Threecold Life
" of Man:]

5. Now as the Body generateth the soul, so the seven Spirits of God generate the Sonne: and as the Soul is a peculiar *distinct* thing when it is generated, and yet is *united* with the Body, and cannot subsist without the Body; so also is the *Sonne* of God, when he is generated, a peculiar severall *distinct* thing also, and yet cannot subsist without the *Father*.

Now Observe:

6. Just in such a Kind and manner was also the bitter quality in Lucifer, and had no cause to elevate it self, neither had it any driving to it from any thing, but followed the proud loftiness of the astringent

quality, as its Father, and supposed also, it would reign in its kind and manner over the whole Deity, and so kindled it self in its elevation.

7. Now when it had half generated the animated or soulish spirit in the Body, that spirit became in this kind and manner a fierce, stinging, raging, kindled, and tearing spirit, bitter as Gall, and is rightly the Quality of Hell fire, a very fierce and Enimical hostile Being.

8. Now when this spirit in the animated or soulish spirit out of or from the heart of Lucifer and his Legions, roved [or speculated] into the Deity ; [*that is, brought its will thereinto, as into the Genitrix :*] then it was no other but a tearing, breaking, murthering and poisonous burning : concerning which Christ said ; *The Devil is a Liar and murtherer from the beginning ; and hath not continued in the truth, Joh.8.44.*

9. But Lucifer intended, by that means, to be above God, none could domineer and rule so terribly as himself, all must stoop to him ; he would with his spirit in the whole Deity, Rule as a powerfull King over all ; being he was the fairest and beautifullest, he would needs also be the most Potent.

10. But he saw and knew very well the meek and humble Being, in God his Father : moreover he knew also very well, that it stood in such meeknesse from eternity, and that he also should generate in such meeknesse, as a loving and obedient Sonne.

11. But now being he was so beautifully and gloriously imaged or formed as a King in Nature, his beautious form and feature tickled him, and so he thought with himself, *I am now God* ; and

formed

formed or framed out of God ; who can vanquish me ? or who can alter or change me ? I my self will be Lord ; and with my sharpnesse rule in all things, and my Body shall be the Image, which shall be worshipped ; I will prepare and erect for my self a new Kingdom : for the whole circumference Extent or Region is mine, *I am God alone*, and none else.

12. And in his pride he struck and smote himself with darknesse and blindness, and made himself a Devil, and that he must be and abide so Eternally.

[" *He knew in God, only the Majestie, and not the Word in the Center, which hath the Fanne or Casting shovell : He blinded himself with the astringent darknesse ; for he would needs inflame himself, and rule in the fire over the light, and over the Meeknesse :*]

c.

13. Now when these Evil Devillish Spirits [understand the Center of the Genitrix.] moved or boyled in Gods Salitter, and Imagined Speculated or roved thereinto, then there was nothing but stinging, burning, murthering, Robbing, and a meer Opposite or contrary will.

14. For the Heart of God delighted in Love and meeknesse ; and Lucifer would needs turn the same by force into a Raging Tyranny : And so there was nothing but Eternity and a contrary or Opposite will ; for by force he kindled the Salitter of God, which had rested from Eternity and stood in its Meeknesse.

15. Concerning this kindling in this circumference or Extent, it is, that God calls himself an angry Zealot or Jealous Go., against those that hate him, Exod. 20.5. Deut. 5.9. that is, against those, who

d. kindle his wrath and fiercenesse yet more, with their diabolical spirits, with swearing, cursing, blaspheming, and all manner of furious fiercenesse and wrath, which sticketh in the Heart, with pride, covetousnesse, envy, and Anger; all that, whatsoever is in thee, thou castest into God ; [“that is, into the Genitrix of Nature, and therefore that must be proved and tryed through the fire, and the Soul’s spirit also; and the wickednesse or malice must abide and remain in the Fire :]

Now thou Askest :

How can that be ?

Answer.

16. When thou openest thy Eyes, and seest the Being of God ; then thou prickest, as it were with Thorns, into the Being of God, and movest or stirrest up the Wrath and Anger of God.

17. And when a Tone or Noise soundeth in thy Ears, so that thou receivest or catchest it up from the Being of God ; then thou infectest it, as if thou didst dart Thunder-Claps into it.

18. Consider what thou dost with thy Nostrills, and with thy Mouth, whence thy dear newborn little sonne rushest forth with thy speech, as a little sonne of all the seven spirits, and observe whether it doth not storm and assault in Gods Salitter, as Lucifer did? O! there is no difference at all in this.

19. But again on the other side, God saith ; I am a merciful God to those that love me ; Those I will do good to, and blesse them, to a thousand Generations, Exod.20. 6. Deut.5.10.

Here

Here Observe :

20. And such are those, who contrary to the kindled wrath-fire, do with their *Love*, meeknesse, and industrious earnest yernings and *kindlings* of love, with their prayers *Quench* the wrath-fire, and presse on against the kindled fiercenesse.

21. And here indeed is many a hard Blow or Crushing : for the kindled wrath-fire of God falls many times so heavy upon them, that they know not where to bestow themselves ; heavy Mountains lye upon them, the *Love-Crosse* presseth sore, and is heavy.

22. But this is their Comfort and *strong Helmet* against the fiercenesse, and the kindled fire ; according as the Kingly Prophet *David* saith, *To the Honest or the upright the light riseth up in the darknesse*, Psal. 112.4.

23. And in this strife and fight against the wrath of God, and the kindled fiercenesse of the *Devils*, and of all wicked Men ; the Light riseth up in the heart of the Honest and upright ; and the friendly Love of God embraceth him, that he may not despair in his Crosse ; but strive further still against the wrath and fiercenesse.

24. If there were not at all times some honest upright Men on Earth, who *quench* the wrath of God with their opposing ; the Hellish fire had kindled it self long ago ; and then it would have well been seen where Hell is, which men do not now believe.

25. But thus saith the Spirit ; as soon as the fiercenesse

nesse overcometh the opposition of love in this world, then the fire kindleth it self, and then there is no more time in this world.

26. But, that the fiercenesse doth terribly burn now at present, it needs no proof here, for it is known as clear as the Day, by wofull experience.

Behold there riseth up yet, a little fire, in the opposition against the wrath, out of a singular especiall Love-restraint of God: when this groweth weak also, then is the End of this Time.

27. But whether Lucifer hath done rightly, in that he hath awakened and stirr'd up the fiercenesse in the Salitter of God, whence this world is become Stinging, Venomous, Thorny, Rocky, Envious and Evill false or wicked; let the Attorneys, Proctors, Advocates, and defenders of Lucifer, answer plead and justifie it if they can; if not, then this third Bitter stinging venomous spirit shall be condemned also.

Of the Fourth Kind Species form or manner of Sin's beginning in Lucifer.

28. The Fourth Spirit of God is Heat, which is generated between the bitter and astringent quality, and is conceived or bred in the sweet water, and is shining and giving light, and is the true fountain of life.

29. For

29. For in the sweet water, it is very meek, from whence Love existeth, and is onely a loving warmth and no fire.

30. And though indeed it be in the hidden kernel of the fires quality or Originall; yet that fire is not kindled or burning, for it is generated in the sweet water.

31. Now where the water is, there is not burning fire, but a pleasing warmth and gentle qualifying or vivifying; but if the water should be dryed up, then there would be burning fire there.

32. Thus Lord Lucifer thought also, if he did but kindle his fire, then he might domineer forcibly in the Divine power: but he thought it would have burnt Eternally, and also have given Light; his purpose was not to put out the Light, but he would have it burn continually in the fire: he thought he would dry up the water, and then the light would move stirre or shine in the burning fire.

33. But he knew not, that if he kindled the dryed water, that the kernel, that is, the unctuosity oyl or heart of the water would be consumed, and that the light would turn into darknesse, and the water turn into a sour stinck.

34. For the oyl or unctuosity in the water is generated through meeknesse or well-doing, and that is the unctuosity oylunction, marrow, or fatnesse, wherein the Light becomes shining. But if the unctuousnesse be burnt up, then the water is turn'd into a sour stinck, and moreover becometh very dark.

35. And thus it befell, the Pride of Lucifer, he triumph'd a little while with his kindled Light; but when his light was spent and burnt up, then he became a Black Devill.

36. But

36. But he supposed he would Eternally reign thus in his burning light in the whole Divine power, as a very terrible God, and so with his fire-spirit he wrestled with the *Salitter* of God, intending to kindle the whole circumference or Extent of his Kingdome.

37. And indeed he hath done somewhat, in that he hath set the *Divine* power into a burning, which appeareth even in the Sun and Stars; also the fire in the *Salitter* in the Elements, is often kindled, so that it seemeth as if the *Deep* were of a burning fire; of which, I shall speak in another place.

c.
["He stopt back out of the meeknesse into the anxi-
"ous fire-will; and fell into darknesse. The
"Reader is advertised, that he must not under-
"stand in any place, as if the Devill had kindled
"or fired the Light of God, no, but the forms of
"Nature only, out of which, the light shineth.
"For he bath not comprehended the Light, as lit-
"tle as the fire doth, which cannot lay hold on the
"Light: But he entred into the fire, and is ex-
"pelled into the Darknesse; and hath neither
"fire nor light besides without or distinct from
"his creature.] or own Creaturelinesse.

38. Now in this quality, King *Lucifer* hath prepared for himself the right Hellish Bath or Lake. He dares not say, that God hath framed or erected the Hellish quality for him, but he himself hath done it: Moreover he hath offended the Deity, and turn'd the powers of God into a hellish Bath or Lake, for his own Eternal habitation.

39. For when he and all his Angels had kindled

in their Bodies the qualifying or fountain spirit of the fire, then the unctuousnesse marrow or fatnesse burnt in the sweet water, and the flash or terror, which riseth up fiercely in the birth of the light, became raging and tearing, burning and stinging, and a being or substance of a mecer *opposite* or contrary will.

40. And here, in this quality, the *Life* was turn'd into *a Sting of Death*; for through Heat the bitter quality grew so fierce, stinging, raging and burning, as if the whole body were meet fiery Stings; these did tear and rage in the astringent quality, as if one did thrust fiery Pins, Needles or red-hot Bodkins through the Body.

41. On the other side, the *cold fire* of the astringent quality was in a mad furious rage against the heat, and against the bitter venom or Poison, like a great Uproar or hurliburly; and now furthermore, in the Body of *Lucifer*, there was nothing else but a murthering, rubbing, fretting, burning and stinging, a most horrible hellish fire.

42. This *fire-spirit*, and right Devils-spirit, elevated it self now also in the Center of the heart, and would rule through the animated or soulish spirit.

[“Hereby is understood the spirit of the will, out of the Center, which is generated out of the Genitrix, viz. out of the seven qualifying or fountain spirits; which is the Image of God.”]

— in the whole Divine power, and kindle the whole Salitter of God as a new and potent God: and so the formings and Heavenly Imagings, should rise up in a horrible fiery Quality, and suffer themselves

to be Imaged and framed according to this fierceness.

43. Now when I write of the animated or *soulish spirit*, then thou must exactly know, **what it is, or how it is**, else thou wilt read this Birth or [†] Geniture in vain, and it will happen to thee, as it did to the wise Heathens, who climbed up to the very face or countenance of God, but could not see it.

44. The * *Spirit of the Soul* is very much subtler and more incomprehensible then the Body, or the seven qualifying or fountain spirits, which hold retain and form the Body; for it goeth forth from the seven spirits; As God the Holy Ghost, goeth forth from the Father and the Sonne.

45. The seven qualifying or fountain Spirits have their compacted or incorporated Body, out of Nature, that is, out of the seventh Nature-spirit in the *Divine* power; which in this Book, I call **the Salitter of God, or the comprehensibility**, wherein the heavenly figures or shapes arise.

46. And that is a spirit, as all the rest of the seven Spirits are, onely the other six are an incomprehensible Being therein: for the Divine power generateth it self in the comprehensibility of the seventh Nature-spirit, as it were hidden or concealed, and incomprehensible to the Creatures.

47. But the animated or *soulish* spirit generateth it self in the heart out of or from the seven qualifying or fountain spirits, in that manner as the Sonne

[†] or Nati-
vity.

* or *Soulish*
spirit.

of God is generated; and keepeth its seat in the heart, and goeth forth from that *Seat* in the Divine power, as the Holy Ghost from the Father and the Sonne; for it is of such a subtilnesse as the Holy Spirit of God hath, and uniteth qualifieth or operateth with God the Holy Ghost.

48. And when the animated or soulish Spirit goeth forth out of the Body, then it is *one* thing with the hidden Deity, and is together the midst or center in the Imaging or framing of a thing in Nature, as God the Holy Ghost himself is.

49. An example whereof you have in this: as when a Carpenter will build a curious house or Artificial piece of Architecture, or any other Artist goeth about the making of some artificiall work, the *Hands* which signify *Nature*, cannot be the first that begin the work; but the seven Spirits are the first Workmasters about it, and the animated or soulish spirit sheweth the form figure or shape of it to the seven spirits.

50. And then the seven spirits Image or frame it, and make it comprehensible, and then the hands first begin to fall to work, to make the Structure according to the Image or frame contrived: For a work must be first brought to the sense, before you can make it.

51. For the Soul comprehendeth the *highest* sense, it beholdeth what God its Father acteth or maketh, also it Co-operateth in the heavenly Imaging or framing: And therefore it maketh a description draught platform, or modell, for the Nature-spirits, shewing how a thing should be Imaged or framed.

52. And according to this delineation or prefiguration

ration of the Soul, all things in this world are made; for the corrupted soul worketh or endeavoureth continually, to bring forth or frame heavenly forms, but cannot bring that to Effect, for the materials for its work are onely the earthly corrupted Salitter, even a *half-dead* Nature, wherein it cannot Image or frame heavenly Ideas shapes or figures.

53. By this you may understand, what great power the spirits of the expelled Angels have had in the heavenly Nature; And what manner of substance this perdition or *Corruption* is of; How they have corrupted and spoilt Nature in heaven in their place with their horrible kindling; from whence the horrible fiercenesse which is predominant in this world is existed.

54. For the kindled Nature burneth still continually untill the last Judgment Day, and this kindled fire source or quality is an Eternall *Enmity* against God.

55. But yet whether this kindled fire-spirit hath Right therein; and whether God himself hath kindled it, from whence the wrati-fire is existed; let the Electionists or Predestinarians, or those that dispute so about Election, justifie it, and prove it in Nature, if they can; if not, then this fire-spirit is to be condemned also.

Of the Fifth kind Species form or manner of Sin's beginning, in Lucifer and his Angels.

56. The fifth qualifying or fountain spirit in the Divine power, is the Gracious amiable and blessed Love, which is the very Glance or aspect of meeknesse and humility, which is also generated in the flesh of life.

57. For

57. For the flash as a Crack penetrateth suddenly, whereby Joy existeth, and then the stock of the kindled light in the sweet water, abideth standing, and presseth gently after the flash through the fire, even into the astringent quality, and mitigateth the fire, and mollifyeth softneth or suppleth the astringent quality, which is also a Birth or geniture of the water.

58. But when the fire tasteth the *mild* sweet, and pliant Taste, then is it mitigated and formeth it self into a meek warmth, very lovingly, and there riseth up a very friendly life in the fire, and penetrateth the astringent Quality with this pleasing lovely gentle warmth, and allayeth or stilleth the *cold* fire, and mollifieth or suppleth the hardnesse, attenuateth the thick, and maketh the dark to be Light.

59. But when the Bitter flash together with the astringent and fire-spirit, tasteth this meeknesse, there is nothing else then but a meer longing desiring and replenishing, a very gentle pleasant tasting, wrestling, kissing, and love-Birth: For the *severe* births of all the qualifying or fountain spirits in this penetrating, become very gentle, pleasant, humble and friendly, and the very *Deity* rightly subsisteth therein.

60. For in the first four qualifying or fountain spirits standeth the Divine Birth or Geniture, therefore they must be very Earnest and strong also, though they have among them too, their *meek* mother the sweet water, and in the fifth standeth the glorious amiable and blessed Love, and in the sixth the Joy, and in the seventh the framing Imaging or *comprehensibility*.

61. Now Lucifer! come on, with thy Love; how hast

hast thou behaved thy self, is thy Love also such a Well-spring or fountain as this? We will now view that also, and examine what manner of loving Angel thou art turned into.

Observe.

62. If Lucifer had not elevated and kindled himself, then his fountain of Love would be no other than that in God, for there was no other Salitter in him, then there is in God.

63. But when he elevated himself, intending to rule the whole Deity with his animated or soulish spirit, then the stock and heart of light, which is the kernel marrow or pith of love in the sweet water; became a fierce and corroding crouding fire source or quality, from whence, in the whole body existed a very trembling, burning, government and Birth or Geniture.

64. Now when the animated or soulish spirit was generated in this severe and astringent fire's Birth, then it pressed very furiously forth from the Body into Nature, or the Salitter of God, and destroyed the gracious amiable and blessed love in the Salitter: for it pressed very fiercely furiously and firmly, as a raging Tyrant, through all, and supposed, that it self alone was God; it self alone would govern with its sharpnesse.

65. From hence now is existed the great contrary opposite will and Eternall Emnity between God and Lucifer; for the power of God moveth very softly meekly pleasantly and friendly, so that its Birth cannot be conceived of or apprehended, and the spirits of Lucifer move and tear very harshly, astrin-

astrinctly firily swiftly and furiously.

66. An example whereof you have in the kindled Salitter of the Stars, which because of this kindled fiercenesse, must Roul with the vanity, even to the last Judgment Day: And then the fiercenesſ will be separated from them, and be given to King Lucifer, for an Eternal house.

67. But that this is a great opposite contrary will in God, needs no proof: but a Man may think, in case such a fierce fire source or quality should rise in his Body, what an *untowardnesſ* and contrary will he should have in him, and how often the whole Body would be in a rage and fury.

68. Which indeed befalls those, who lodge the Devil within them, but so long as he is but a Guest, he lyeth still like a Tame Whelp: but when he becometh the *Host* himself and Master of the house, then he stormeth and maketh *havock* in the House, as he did to the Body of God.

69. And therefore it is, that, the wrath-fire of God, is yet in the Body of God which is in this world, till the End, and many a creature is swallowed up and *devoured* in the wrath-fire, of which much is to be written, but is referred to its proper place.

70. But now whether God himself hath created and kindled this Emnity and fierce fire-source in Lucifer, they are to plead for and justifie, which dispute for Predestination, Foreseeing, and the Election of Grace, and they are to prove it in Nature, if they can; if not, then this *corrupted* fire-source, which stand s in the place or stead of Love, shall be condemned also.

Of
the
Book
of
Lucifer

Of the Sixth Species Kind form or manner of Sin's
beginning in Lucifer, and in his
Angels.

71. The Sixth qualifying or fountain spirit in the Divine power is the *Mercurius* or *Tone* or *Tune*, wherein the distinction and heavenly Joy riseth up.

72. This spirit taketh its original in the fire-flash, that is, in the bitter quality, and riseth up in the flash through the sweet water, wherein it mitigateth it self, so that it becometh clear and bright, and is reserved and kept in the astringent quality, and there it toucheth or stirreth all the spirits : and from this touching or stirring riseth up the Tone ; its rising source or quality standeth in the flash, and its Body or Root standeth in the sweet water in the Love.

73. Now this Tone or Tune is the *Divine Joyfulness*, the triumphing, wherein the Divine and meek Love-play sport or scene in God riseth up, as also the formings Imagings and all manner of Ideas shapes and Figures.

74. But herethou must know, that this quality penetrateth very gently and pleasantly with its touching or stirring, through all the Spirits, in such a way and manner, as when a pleasant and meek fire of Joy riseth up in the heart of a man, in which fire of Joy, the animated or soulish Spirit triumpheth as if it were in *Heaven*.

75. Now this spirit doth not belong to or concern the Imaging or framing of the body, but to the distinction diversifying and mobility, especially to the Joy, and to the distinction or difference in the Imaging or shaping.

76 And

76. And when the animated or soulish Spirit in the Center of the heart, in the midst or Center of the seven qualifying or fountain spirits is generated, so that the *will* of the seven Spirits is incorporated or compacted together, then the Tone bringeth it forth from the Body, and is its *Chariot*, on which the spirit rideth, and executeth that, which is Decreed in the *Council* of the seven spirits.

77. For the Tone goeth through the animated or Soulish spirit into the nature of God, and into the *Salitter* of the seventh qualifying or fountain spirit in the *Divine* power, which is its *inceptive* or beginning Mother, and uniteth qualifieth or co-operateth with the same in the forming or framing, and also in the distinguishing or diversifying of the Imaging or *shape*.

78. Therefore when King *Lucifer* changed or transmuted his high-minded prancing Nagg or Palfrey in the Tone, into a fiery & resting, in all the seven spirits; that was a terrible contrary or opposite will in the *Salitter* of God. or Restive-
neſſe.

79. For when his animated or soulish spirit was generated in his body, then he stung forth from his Body into the *Salitter* of God, as a fiery Serpent, out of a hole.

80. But when the Mouth *opened to speak*, that is, when the seven spirits had incorporated or compacted the word together, in their will, and sent it through the Tone into the *Salitter* of God, then it was no otherwise, then if there went a fiery Thunder-bolt into Gods Nature; or as a fierce Serpent, which tyrannizeth raveth and rageth, as if it would tear and rend Nature all to pieces.

81. Hence that taketh its original; that the De-

vill is called ***the old Serpent***, Apocal. 12.
 9. and also, that there are Adders and *Serpents* in
 this corrupted world ; moreover, all manner of ver-
 mine, or venomous Broods of Worms, Toads, Flies,
 Lice and Fleas, and all such like things whatsoever ;
 and from hence also *Tempestuous* weather of Light-
 ning, Thundring, Flashing and Hail-stones take their
 Originall in this world.

Observe :

82. When the Tone riseth up in the Divine Na-
 ture, then it riseth up gently from all the seven qua-
 lifying or fountain spirits *joyntly* together, and gene-
 rateth the word, or Ideas figures and shapes very
 gently :

83. That is, when one qualifying or fountain
 spirit attræteth a will to the Birth or Géniture, then
 it presseth very *gently* through the other qualifying
 or fountain spirits even into the *Center* of the Heart,
 and there that will is formed and approved by all
 the spirits.

84. And then the other six spirits speak it forth
 in the Tone, out from Gods animated or soulish spi-
 rit, forth, understand out from the heart of God, out
 from the Sonne of God, which abideth standing in
 the center as a compacted *incorporated Word*.

85. And the flash out of that same Word, or the
 stirring of the Word, which is the Tone, goeth forth
 very *finely* and gently from the Word, and executeth
 effecteth or performeth the will of the Word.

86. And that same *forthgoing* from the Word is
 the Holy Ghost, which formeth frameth and Ima-
 geth

geth all whatsoever was Decreed in the center of the heart, in the Council of the seven spirits of God the Father.

87. In such a gentle way and manner should King Lucifer also have generated qualified or operated, and according to the Right of the Deity, with his animated or soulish spirit in the Salitter, or in the Nature of God, have helped to Image or frame things as a dear sonne in Nature.

88. Just as a sonne in the House helps his Father to drive or manage his work, according to his Fathers way and profession Kind and Art : and so should Lucifer also with his Angels, in the great House of God the Father, according to the manner and way of God, have helped with his animated or soulish spirit, to Image all the forms Ideas and vegetations in the Salitter of God.

89. For the whole Salitter should be a House of pleasure and delight for Angelicall Bodies, and all should rise up according to the delight of their spirit, and Image themselves so, that they should never at all have any displeasure in any figure shape or creature, but their animated or soulish spirit should be Co-operative in every Imaging ;

["The Imaging out of the heavenly Essences, is
"performed Magically, all according to the
"will and ability or potentiality of Nature
"and the Creatures :]

and then the Salitter should have been the Creatures proper own.

90. If they had but continued in their meek Birth or Geniture according to the Divine Right, then all had Been their own, and their will would have been alwaies fulfil'd eternally, and nothing had been

among them and in them but meerly the Joy of Love, to speak after an Earthly manner, as it were an *Eternal Laughing* and a perpetuall rejoicing in an eternal hearty delight. For God and the creatures had been one heart and one will.

g.

["The Image out of or proceeding from the Soul's fire,
" and the Love, and the Divine Center, are
" in one Being:]

91. But when *Lucifer* exalted himself, and kindled his qualifying or fountain spirits, then the animated or soulish spirit went forth in the *Tone* out of or from all the Bodies of *Lucifers* Angels, into the *Salitter* of God, as a fiery Serpent; or *Dragon*, and Imaged or framed all manner of fiery and poisonous forms and Images, like to wild cruel and Evill Beasts.

92. And from hence these wild fierce and Evill Beasts have their *original* in this world. For the Hoast or Army of *Lucifer* had kindled the *Salitter* of the Stars and of the Earth, and half kill'd spoyl'd and destroy'd it.

93. But when God, after the fall of *Lucifer*, made the Creation of this world, then all was created out of the same *Salitter*, wherein *Lucifer* had his Seat: And so afterwards the creatures also in this world must needs be created out of that same *Salitter*, which now form themselves according to the condition or kind of the kindled Qualities Evill and Good.

94. And that Beast, which had most of the fire or the Bitter or the astringent quality, in the *Mercurius*, that became also a bitter, hot, and fierce Beast, all according as the quality was predominant or chief in the Beast.

95. This I set down here only for a manuduction: you

you will find it demonstrated more at large, concerning the *Creation* of this world.

96. Now whether this fiery Tone or *Dragon-spirit* in *Lucifer* and in his Angels be right, and whether God hath thus created him, let the Attorneys or Advocates of *Lucifer*, which make God to be as a *Devill*, justifie it here by their Answer; and prove it in *Nature* if they can, whether God be such a God, as willeth the *Evill*, and as hath created the *Evill*.

97. If not, then shall this spirit also be condemned to the Eternall Prison: and they should give over their lying and blaspheming of God; or else they are worse then the wild Heathen or Pagans, which know nothing of God; who notwithstanding, live in God, and shall sooner possesse the Kingdom of heaven, then many of these blasphemers of God shall, which I shall demonstrate also in its proper Place.

The Sixteenth Chapter.

*Of the Seventh Species kind form or manner of
Sin's beginning in Lucifer, and his
Angels:*

I.

Here thou shouldest open thy Eyes wide, for thou wilt see the hidden secret things, which have been kept hidden from all men since the world began. For thou wilt see the murtherous Denne of the *Devill*, and the horrible sin, *Emnity* and *Perdition*.

2: The *Devill* hath taught man *Sorcery* or *witchcraft*

craft, thereby to strengthen and fortifie his Kingdom. But if he had revealed to man the right true fundamentall Ground, which did lurk behind or *under* it, many would have altogether let it alone, and not have medled with it at all.

3. Come on ye Fugglers and Sorcerers or Witches, you that go a wooing and a whooring after the Devill: Come to my School; I will shew you, how with your Necromancie or Art you are carried into Hell.

4. You tickle your selves with this, that the Devill is in subjection to you, and ye suppose that ye are gods: Here I will describe the Originall and Ground of Necromancie, for I am become also a searcher into Nature, but not after your way and manner, but to *discover your shame* by a Divine Revelation, for an advertisement to this last world, and for a sentence of Condemnation upon their skill and knowledge: for the Judgment followeth upon knowledge.

5. Being the Bow of fiercenesse is already Bent, let every one look to himself, lest he be found in the limit of the Mark. *For the time is at hand, to awake from sleep.*

6. Now the seventh form or the seventh spirit in the divine power, is **Nature**, or the issue or exit from the other six. For the astringent quality attracteth the Salitter together, or the Fabrick or product of all the six spirits, even as a Magnet or Loadstone attracteth to it self the Salitter of the Iron: and when it is attracted together, then it is a
compre-

[†] Nature
Kundiger.
Naturalist
Physicus, or
Natural Phi-
losopher.

comprehensibility; in which the six spirits of God qualify act or operate, in an incomprehensible way or manner.

7. This Seventh spirit hath a colour and condition or kind, of its own, as all the other spirits have: for it is the *Body* of all the spirits, wherein they generate themselves as in a Body: Also out of this spirit, all figures shapes and forms, are Imaged or fashioned: moreover the Angels also are created out of it, and *all + Naturality standeth therein.*

Natureli-
nessse, or the
universall
Nature.

8. And this Spirit is always generated from the six, and subsisteth alwaies continually, and is never missing or wanting, nor doth ever passe away, and it again continually generateth the six; for the other six are in this seventh, as in a Mother inclosed or encompassed; and they receive their nourishment power and strength *always*, in their mothers Body or Womb.

9. For the Seventh spirit is the *Body*, and the other six are the *Life*, and in the middle center is the heart of *Light*, which the seven spirits continually generate as a Light of Life; and that Light is their Sonne, and the boylng *mobility* or penetration through all the spirits, expandeth it self aloft in the Heart, in the exit or rising up of the Light.

10. And this is that spirit of all the seven, which goeth forth out of the heart of God, which formeth frameth and Imageth all in the seventh, and wherein the qualifying or fountain spirits, with their *Love-wrestling* present and shew themselves infinitely.

11. For the Deity is like a wheel, which with its

Its Felleys and Spoaks, and with all the Naves, turneth about, and is felleyed together as seuen wheeles, so that it can go any way forward, backward, downward, upward, and crosse-wayes, without turning back.

12. Whereas yet alwayes the form of all the seven *wheeles* and the One onely *Nare* in the Center of all the wheeles, is fully in sight, and so it is not understood, how the wheel is made; but the wheel alwaies appears admirable *wonderfull* and marvellous with its rising up, and yet abideth also in its own Place.

13. In such a manner the Deity is continually generated, and never passeth away, ceaseth, or vanisheth out of sight; and in this manner also is the *Life* in Angels and Men, continually generated.

14. But according to the moving of the seven spirits of God, the figures and Creatures of the *transitoriness* are formed, and not thus generated: though indeed the Birth or geniture of all the seven spirits sheweth it self therein, yet their quality standeth onely in the seventh Nature-spirit, which the other six spirits do form figure frame *alter* and *change* according to their *wrestling* and rising up.

15. And therefore also the figures and *transitory* forms and creatures are changed, according to the condition of the *seventh* Nature-spirit, in which they rise up.

16. But the Angels are not onely Imaged or framed out of the seventh Nature-spirit, as the transitory creatures are, but when the Deity moved it self to the creating of Angels, then in *every* circle, wherein each Angel was incorporated or compacted together; there the Deity with its *whole substance and being*,

being, was incorporated or compacted together —

[" Understand ; the two Eternal Principles, viz.
 " the Fire and the Light, and yet not the qua-
 " lity or source of the Fire, But the Essence
 " of it :]

— and became a Body, and yet the Deity continued in its seat, as before.

Understand this well :

17. The Angels Body or the *comprehensibility*, is from or out of the *Seventh spirit*, and the Birth or Geniture in that Body, is, the *Six qualifying or fountain-spirits* ; and the spirit or the heart, which the six spirits generate in the center of the Body, in which the Light riseth up, and the animated or soulish spirit out of the Light, which also qualifieth uniteth or operateth with the *Deity*, without, distinct from the Body : that signifieth the Heart of God, out of which the Holy Ghost goeth forth.

18. And it also was from or out of the heart of God co-united or mixed in the Body of the Angel in their first compacting or *incorporating* together ; therefore the Angels Government in the *Mind* generateth it self, as the Deity doth.

19. And as in the *Seventh Nature-spirit* of God, which existeth out of the other six, there doth *not stand* the whole perfect knowledge of the other six spirits; for it *cannot* search or dive into their deep Birth or Geniture, in that they are its *Father*, and generate it out of themselves.

20. No more doth the whole full and *perfect knowledge* of God stand in the *Angelic Body*, but in the *Spirit*, which is generated in the *Heart*, which

goeth forth from the Light, which qualifieth or operateth also with the heart and spirit of God, wherein the whole full and perfect knowledge of God standeth: but the Body cannot apprehend that animated or soulish spirit; as also the seventh Nature-spirit comprehendeth not the deepest birth or Generation of God.

21. For when the seventh Nature-spirit is generated, then it is dryed by the astringent Quality, and is as it were staid and kept by its Father, and cannot go back again into the Deep, that is, into the Center of the Heart, where the Sonne is generated, and from whence the Holy Ghost goeth forth, but must hold still as a Generated Body, and must give way to the qualifying or fountain Veins, that is, to the spirits, to qualifie work and labour therein as they Please.

22. For it is the proper house and habitation of the six spirits, which they continually build according to their pleasure, or as a Garden of delight, into which, the Master of it, soweth all manner of Seeds according to his pleasure, and then enjoyeth the fruit thereof.

23. Thus the other six spirits continually erect this garden of delight and pleasure, and sowe their fruits thereinto, and feed upon it to strengthen their Might and joy: and this is the Garden, in which the Angels dwell, and walk up and down in, and wherein the heavenly fruit groweth.

24. But the wonderfull proportion or variety of Harmony which appeareth in the growths or vegetations and figures or forms in this Garden, ariseth from the qualification or operation, and from the loving wrestling or strugling of the other spirits.

25. For

25. For that which is predominant or chief in the striving, Imageth or formeth the growth and vegetation according to its kind, and the other alwayes help to promote it ; one while one is at it, by and by the other, then the third, and so on.

26. And therefore also there arise so many several growths vegetations and figures, as are altogether inseachable and incomprehensible to the *Bodily Reason* of the Angels ; but to the animated or *soulish Reason* of the Angels, they are wholly fully and perfectly comprehensible.

27. And this is also wholly hidden as to my Body, but not as to my animated or soulish spirit ; for so long as it qualifieth or worketh with and in God, it comprehendeth the same, but when it falls into Sin, then the Door is shut against it, and the Devill bolteh it up fast, and it must be set open again with great labour and industrie of the spirit.

28. I know very well, that the wrath of the Devil will mock and scoff in the hearts of wicked men, at *this Revelation*. For he is mightily ashamed because of this revelation, he hath also given my soul many a Pang and Crush for it; but I leave it to Gods direction, that will have it so ; I cannot resist him, though my earthly Body should go to wrack for it, yet my God will glorifie me in my knowledge.

29. The Glorification of *this* my knowledge, I desire, and no other ; for I know, that when this my spirit in my new body, which I shall get at the Day of my *Resurrection*, out of this my now corrupted Body, shall arise, that it will appear like the Deity, as also like the holy Angels.

30. For the triumphing Joyous Light in my spirit sheweth me it sufficiently, in which I have also
A a a 2 searched

searched, into the depth of the Deity, and described it rightly according to my gifts, and the impulse of the spirit, though in great feblenesse and weaknesse, in that my original and actual sins have often bolted the Door against me, and the Devil hath danced before it, as a whorish woman, and rejoiced at my Captivity and anguish; yet that will bring very little profit to his Kingdom.

31. Therefore I must now look for no other then his fierce wrath, *but my stay trust and Refuge is the Champion in the Fight*, who hath often delivered me from his Bands, in whom I will fight against him, till my departure out of this Life.

Of the terrible, lamentable and miserable perdition of Lucifer in the Seventh Nature-Spirit.

The Sad mourning House of Death.

32. If all Trees were Writers or Clerks, and all Branches were Pens, and all Hills were Books, and all Waters were Ink, yet they could not sufficiently describe the lamentable misery, which Lucifer, together with his Angels, hath brought into his place or whole space of that World wherein he was Created.

33. For he hath made the House of Light to be a House of Darknesse, and the House of Joy to be a House

House of Mourning Lamentation and *Sadnesse*; that which was the house of pleasure delight vivifying and *refreshing*, he hath made to be a House of thirst and *hunger*; the House of *Love* to be a House of eternal *Emnity*, and the house of *meeknesse* to be a House of knocking rumbling *thundering* and lightning; the house of *Peace* to be a House of lamenting and eternal *Howling*; the House of *laughing* to be a House of eternal trembling and *Horroure*.

34. The Birth or Geniture of light, munificence and *well-doing* to be an eternall hellish Pain and *Torment*: the food of *pleasing relish* to be an eternal Abomination and *Stinck*, a *Loathing* of all fruits; and the house of *Lebanon* and *Cedars*, to be a Stony and *Rocky* House of Fire; the sweet sent or relish to be a *stinck* and a house of ruine and desolation, an End of all Good; the *Divine Love* to be a black, cold, hot, eating *corroding*, and yet not consuming *Devill*, who is an *Emnity* against God and his Angels; and so he hath all the heavenly Hoasts or Armies against him.

Now Observe:

35. The *Learned* have had many Disputations Questions Conceits and Opinions concerning the fierce malignity and evil that is in all the Creatures, even in the very Sun and Stars in this world; moreover, there are some so very poisonous and venomous Beasts, Worms and Vegetables in this world, that thereupon Rational men have justly wondred, and some have concluded peremptorily, *That God must needs have also willed the Evill*, being He hath Created so

so much that is Evil: And some have laid the blame and fault thereof upon the Fall of *Adam*, and some have imputed it to the work and doings of the Devill.

36. But being all the Creatures and vegetables were created *before* the Time of man, therefore the fault ought *not* to be laid upon man: for man gat not the *beastial Body* in his creation, but it first came to be so in his Fall.

37. Neither hath man brought the malignity poison and venom into the Beasts, Birds, Worms, and Stones, for he *had not* their Body, otherwise if he had brought malignity and fiercenesse or wrath into all Creatures, then he could *never* have looked for mercy at Gods Hands, no more then the Devill.

38. Poor Man did not fall out of a resolved-purposed will, but through the poisonous venomous *infestation* of the Devil, else there had been no Remedy for him.

39. Now this true information thou wilt find described here following, not from a zeal to vilifie any body thereby, but *in Love*, and as a humble information and instruction from the Abyssle of my spirit, and for an assured comfort to the poor sick old *Adam*, which now lyeth at the point of his *Last departure* from hence out of this world.

40. For *in Christ* we are all one Body, therefore also this spirit would heartily fain have it so, that its fellowMembers might be refresh'd with a draught of the precious Wine of God *before* their departure from hence, whereby they might encounter and stand in the great fight with the Devil, and obtain the *Victory*, that the victory of the Devill in this modern Drunken world might be disappointed and destroyed,

destroyed, and the great Name of the LORD might be Sanctified.

Now behold !

41. When King *Lucifer* together with his Angels so gloriously beautifully and divinely created, as a Cherubin and King in God, then he suffered his bright beautious form to befool him, in that he saw how noble, glorious and fair a Spirit rose up in him.

42. Then *his* seven qualifying or fountain spirits thought they would elevate and kindle themselves, and so they also would be as fair, glorious and mighty, as the animated or *soulish spirit*, and thereby would domineer by their own Power and Authority in the whole Court Circumference Dominion or extent as a New God.

43. They saw very well, that the animated or *soulish spirit*, qualified mixed or operated with the Heart of God, and thereupon they were resolved, they would elevate and *kindle* themselves, hoping to be as bright illustrious, deep, and Almighty as the deepest *Ground* in the Center of the Heart of God.

44. For they thought to elevate the natural Body, which was compacted together or incorporated out of the Nature-spirit of God, up into the *hidden Birth* or Geniture of God, that their seven qualifying or fountain-spirits might thus be as high, and as all-comprehensible, as the animated or soulish spirit.

45. And the animated or soulish spirit should triumph over the Center of the Heart of God, and the Heart of God should be subjected under it; and so the seven Spirits of God should Image frame and form

form all, by their animated or soulish spirit.

46. And this High mind, and self-will, was directly and wholly against the Birth or Geniture of God: for the Body of the Angels should abide and remain in its seat, and be Nature, and as an humble mother, hold still and be quiet, and should not have the Omniscience and own self rational comprehensibility of the Heart, or of the deepest Birth or Geniture of the *holy Trinity*; but the seven spirits should generate themselves in their Natural Body, as is done in God.

47. And their comprehensibility should not be in the *hidden kernel*, or in the innermost Birth or Geniture of God, but the animated or soulish spirit, which they generate in the Center of their Heart; should qualify mix or operate with the innermost Birth or Geniture of God, and help to form all figures shapes and Images, according to the pleasure delight and will of the seven spirits, whereby in the Divine pomp, all might be but *One Heart*, and *one will*.

48. For the Birth or Geniture of God also is thus; the seventh Nature-spirit doth not *reach back* into its Father, which generateth it, but holdeth still and is quiet as a Body, and letteth the Fathers Will, which is, the other six spirits, to form and image in it, how they please.

49. Neither doth any one spirit particularly and severally reach with its corporeal Being, after the Heart of God, but includeth closeth or *joyneth* its will with the other, in the Center, to the Birth or Geniture of the Heart, so that the Heart and the seven Spirits of God are *One will*.

50. For this is the Law of the comprehensibility, that

that it do not elevate it self up into the *incomprehensibility*: for the power, which in the Center or midst, is compacted together or incorporated out of all the seven spirits; is incomprehensible and unsearchable, but *not invisible*, for it is not the power of one spirit alone, but of all seven.

51. Therefore one spirit in its own Body, besides and distinct from its ~~†~~ instanding or innate instant ~~†~~ Birth or Geniture, *cannot* reach into the whole Heart of God, and examine try and search all, for it comprehends, besides and distinct from its instanding Birth or Geniture, onely its *own* Birth or Geniture in the heart of God; but *all* the seven spirits joynly together comprehend the whole heart of God.

["And so also in Man, but understand it as to the
 "Image of God, viz. in the Soul's spirit, not
 "in the fiery Eſſence of the soul, but in the Eſ-
 "ſence of the Light, wherein the Image of God
 "standeth:]

k.

52. But in the instanding or innate Birth or Geniture of the spirits, where the one still generateth the other, there *every* spirit generateth all the seven spirits, but yet only in the rising flash of the life.

53. But the Heart, when it is generated, is singular, or distinct, *viz.* a peculiar Person.; and yet not separated from the Spirits, but the spirits cannot transmute or *change themselves* in their first Birth or Geniture one into another.

54. Also the second cannot change it self into the third, which is the *exit* of the spirit; but every Birth or Geniture abideth in its seat, and yet all the Births or Genitures together, are but the *One Only God*.

B b b

55. But

* or Jure
Divino.

55. But being the Body of Lucifer was created out of Nature and the most outward Birth or Geniture, therefore it was unjustly done, that he should elevate himself into the *innermost* and deepest, which he could not do * in the Divine Right, but must so elevate and kindle himself only, that thereby the qualifying or fountain-spirits might be set or put into the sharpest penetrating and *Infecting*.

56. I verily suppose indeed, that thou fair Necromancer, hast changed thy self to purpose; and mayest well teach men also thy *Black Art*, that they perhaps might also become such potent Gods, as thou art.

57. Ye blind and proud Necromancers, Jugglers and Sorcerers, your Art consisteth in your changing the *Elements* of your Body by your conjurations and Instruments of the Qualities or qualifying Properties, which you make use of to that purpose, and ye think ye have *Right* so to do; but is it not against the Birth or Geniture of God? If you think so, make that appear.

58. How can you well suppose, that you can change your selves into *another form*? Indeed you suffer the Devill thus to play the Ape with you, and *cheat* you: and all this while you are but *blind* in your own skill, though you have learned your Art never so well, yet you do not know the Scope it driveth at; for the Pith and Heart therein, is the changing or altering of the qualifying or fountain-spirits, as Lucifer did, when he would needs be God.

Now thou Askest :

How can that be ?

Answer.

59. Behold, when the corporeall qualifying or fountain spirits set their will into Sorcery or Witchcraft, then the animated or soulish spirit, which they generate, and which, in the *Astral Elementary Quality* ruleth in the hidden and deepest Center; is clearly already a Sorcerer or Witch, and hath changed transformed or metamorphosed it self into Sorcery or *Witchcraft*.

60. But the Bestial Body cannot follow so suddenly and nimblly, but must be charmed to it, by *Characters* and *Conjurations*, and some instruments for that purpose, whereby the animated or soulish spirit maketh the bestial Body invisible, and changeth it into such a form, as the will of the qualifying or fountain spirits was, at the beginning of its purpose to a *Metamorphosis*, or Transmutation.

61. The Bestial flesh cannot well change it self, or put it self into another Birth or Geniture, but is brought into a slender and inferiour Base form, as of a Beast, of Wood, or such like thing, which hath its Body qualifying or boyling in the *Elements*, as in their fountain.

62. But the Astral spirits can well cloath themselves in another form or shape, but that continueth *only so long*, as the Birth or Geniture of Nature above their Pole or Zenith permitteth them.

63. For when it changeth it self with its *wheeling* and penetrating, so that another qualifying or foun-

tain spirit becomes chief or predominant, then their Art lyeth down upon the ground; and their Deity in the first qualifying or fountain spirit, in which they had begun their Art, hath an End.

64. Now if it be to last *any longer*, then it must be made again *afresh* according to the qualifying or fountain spirit then ruling at that Present, or the Devil with his animated or soulish spirit must be in the astrall spirits of the Body, which instantly and suddenly changeth it, or else *his Art* is here at an End also.

65. For Nature will *not* suffer it self to be Juggled with, at all times and hours, as the spirits would *have* it, but all must be done, according to that spirit, which then at that present time is Lord and chief or *predominant*.

66. It is *not* that Spirit of God which is Lord and chief in Nature, which *causeth* or maketh the Juggling, but it is made, in the *fiercenesse* of the *Salitter*, which Lord *Lucifer* hath kindled with his elevation, which is *his* eternal Kingdom.

67. But when the power or might of that spirit is aliayed, then the kindled fire can be *no more* useful to the Juggler.

68. For the wrath-fire in Nature, is *not*, during this Time of the world, the Devils *own* house of his power; for the love standeth *hidden* in the Center of the wrath-fire, and *Lucifer*, together with his Angels, lyeth imprisoned in the *outward* wrath-fire even untill the Judgment of God: then, he will have the wrath-fire separated from the Love, for an eternall Bath or Lake, and doubtlesse he will wash his Jugglers Head and Face withall.

69. This I set thee down here for a **War-**
ing, that thou mayst know, what manner of
Ground Sorcery or Witchcraft hath, not in such a
way as if I would write any heathenish sorcery or
witchcraft, neither have I studied any; but the ani-
mated or soulish spirit beholdeth their Juggling,
which in the *Body* I do not understand.

70. But being it runneth counter clean contrary
to the Love and Meeknesse of the Birth or Geniture
of God, and is a contrary or *opposite* will in the Love
of God, so that he is loath without pressing necessi-
ty driveth him to it to hurt Man; therefore will the
spirit have the *wrath-Bath* or Lake of Nature, set
apart to be an Eternal Parching or drying place, for
Jugglers, perversers or changers of Gods Ordinance
or Order: And therein they may practise and shew
forth their new Deity.

Of the Kindling of the wrath-Fire.

71. Now when King *Lucifer*, together with all
his Angels, kindled himself, then the wrath-fire rose
up instantly in the Body, and the gracious amiable
and blessed *Light* was extinguished in the animated
or soulish spirit, and became a fierce furious Devil-
lish Spirit, all according to the *kindling* and will of
the qualifying or fountain spirits.

72. Now this animated or soulish spirit was
bound or united with the Deity, in Nature, and
could qualify mix or operate in and with the same,
as if it were one and the same thing: and that now
stung forth out of the Bodies of the Devils into the
Nature of God, like a Thief and a *Murtherer*, that
desired

desired to Rob murther and spoil all; and bring all under its power, and so kindled all the Seven spirits in Nature, and then there was nothing else but an Astringent, Bitter, fiery and cracking burning tearing and raging.

73. Thou must *not think*, that the Devill hath thus powerfully and mightily overcome the Deity: No; but he hath kindled the wrath of God, which indeed had otherwise *rested Eternally* in secret, and so he hath made the *Salitter* of God to be a *Murtherous Denne*; for if fire be cast into a heap of straw and kindled, it will *burn*.

74. Moreover, the wrath-fire of God doth *not reach* in Nature into the innermost kernel of the Heart, which is the Sonne of God; much lesse into the Secret glory or Holinesse of the Spirit; but into the Birth or Geniture of the six qualifying or fountain spirits, in the place where the seventh is generated.

75. For in that place or in this Birth or Geniture is Lord Lucifer become a *Creature*, and his dominion did reach no further or deeper then so: but if he had continued in the *Love*, then his animated or soulish spirit had reach'd even to the Center of the Heart of God; for Love presseth or penetrateth *through* the whole Deity.

76. But when his Love was extinguisht, then the animated or soulish spirit could *no more* reach into the Heart of God, and so his attempt was in vain, but he raved and raged in nature, that is, in the seventh qualifying or fountain spirit of God.

77. But being the power of all the seven spirits stood in this One; therefore also all the seven were kindled in the wrath, but yet only in the outward and *compre-*

comprehensible qualification or constitution.

78. For the Devill could not touch the heart, neither could he touch the innermost Birth or Geniture of the qualifying or fountain spirits; for his Glory of the seven spirits was already mortified in the first flash of kindling, and was presently held captive and imprisoned in the first exit of the animated or soulish Spirit.

79. In this Hour King Lucifer prepared for himself, the Hell and eternal Perdition, which now standeth in the outermost qualifying or fountain spirit of the Nature of God, or in the outermost Birth or Geniture of this world.

80. But when Nature kindled it self thus horribly, then the house of joy came to be a house of trouble affliction and misery: for the astringent quality became kindled in its own House, which is a very hard cold and dark Being, like a cold hard frosty Winter, which only attracted the Salitter together, and dried it up, so that it became rugged cold and sharp like Stones, wherein the heat was captivated imprisoned and also attracted together, and so formed or framed into a hard cold, dark Being.

81. When this was done, the Light in Nature was extinguish'd in the outermost Birth or Geniture also, and all became very dark perished and spoiled; the water became very cold and thick, and staid here and there in the Clefts: this is the original of the Elementary Water on Earth.

82. For before the Times of the world the water was very thin or rarified like Ayr, and then the life was generated therein also, which water is now so mortal corrupted perished and spoiled, and so rolleth and runneth to and fro.

83. The Gracious amiable and blessed Love, which rose up in the flash of the life, became a fierce and bitter venom or Poison, a very murtherous Denne, a *Sting of Death*: the Tone or Tune became like the hard knocking or Loud Rumbling of stones, and a house of Lamentation.

84. Briefly, all was a meer dark and miserable Being in the whole Circumference Extent or Dominion, in the outermost birth or Geniture of the Kingdom of *Lucifer*.

85. But thou must not think, that Nature was thus *corrupted* and kindled even to the innermost ground, but only the outermost Birth or Geniture; but the innermost, in which the seven qualifying or fountain spirits generate themselves; retain'd its own Right to it self, being the *kindled Devil* could not reach into it.

86. But now the inner Birth or Geniture hath the Fanne or Casting-shovel in its Hand, and will one Day purge its floor, and give the Chaffe or husks to the Kingdom of *Lucifer* for Eternal food.

87. For if the Devil could have reach'd into the innermost Birth or Geniture, then instantly the whole Circumference Court or Extent of his Kingdome would have been the kindled *burning Hell*.

88. But now he must lye *captivated* and *imprisoned* in the outermost Birth or Geniture even till the last Judgment Day, which is at hand, and very near to be *Expected*.

89. But *Lucifer* hath kindled his qualifying or fountain spirits even in the innermost Birth or Geniture, and now his qualifying or fountain spirits generate an animated or soulish *Devills spirit*, which is an eternal Enemy of God.

90. For when God was angry in his outermost Birth or Geniture in Nature, then it was not his purposed determinate will, to be kindled, neither hath he effected that kindling : but he hath drawn the Salitter together, and thereby hath prepared an eternal Lodging for the Devil.

91. For he cannot be expell'd quite out away beyond God, into another Kingdom of Angels ; but a place must be reserved to him for a Habitation.

92. Neither would God presently give him the kindled Salitter for an eternal Habitation, for the internal Birth or Geniture of the spirits stood yet hidden therein.

93. For God intended to do somewhat else with it, and so King Lucifer should be kept a Prisoner, till another Angelical Hoast or Army, out of the same Salitter, should come in his stead ; which are Men.

94. Now come on ye Attorneys Lawyers and Advocates of Lucifer, maintain the Cause of your King now, and shew whether he hath done Right, in kindling of the wrath-fire in Nature : if not, then he must burn therein eternally, and your Lies against the Truth must burn with him.

95. These are the Seven kinds species forms or manners of Sin's beginning and eternal Emnity against God.

Now followeth briefly concerning the Four new little Sonnes of Lucifer, which he hath generated in himself in his corporeal Regiment: for which he was expell'd from his Place, and is become the Horriblest Dēvill.

Of the First Sonne

Pride.

Now it may be asked:

What moved Lucifer to this? that he would needs be above God?

Answer.

96. Here thou must know, that without distinct from himself he had no impulse at all to his Pride, but his Beauty and brightnesse deceived him; when he saw, that he was the fairest and beautifullest Prince in Heaven, then he despised the friendly qualifying mixing Operating and generating of the Deity, and thought with himself that he would rule with his Princely power, in the whole Deity, all must stoop and bow to him.

97. But when he found, that he could not effect it, then he kindled himself, intending to do it some other way, and so then, the Sonne of Light became a Sonne of Darknesse; for he himself consumed the power of his sweet water, and made it to be a sour stinck.

Of the Second Sonne;

* Covetousnesse.

* Avarice.

98. The second Will was *Covetousnesse*, which grew out of Pride, for *Lucifer* thought with himself, that he would *reign* over all Kingdoms, as a Sole God; all should bow to him, he would form and frame all with his own power; and besides also his *beauty* so deceived him, that he thought he would have all in his sole possession alone.

99. This Modern World should do well to speculate on this Pride and Covetousnesse, and to consider, *How* it is an Emnity against God, and that thereby they go *headlong* to the Devill, and there must have their Jawes and Throat open eternally to rob and devour, and yet find nothing but hellish Abomination.

Of the Third Sonne

* Envy.

* or Spite.

100. This Sonne is the very † *Gout* of this world: † *Podagra*. for it taketh its original in the flash of Pride and Covetousnesse, and standeth on the Root of Life as pricking and bitter Gall.

101. This spirit also came at first from Pride, for Pride thought and said to it self, Surely thou art *beautifull* and *mighty potent*: and Covetousnesse, thought, and said to it self, All must be *Thine*; and Envy thought and said to it self, Thou must *kill* all with thy stinging, which is not obedient unto thee;

and thus it Stung at the other Gates of Angels, but all was in vain, for its power and might reach'd no further, then in the Extent of the place, out of which it was created.

Of the Fourth Sonne.

* Wrath.

* or Anger.

102. This Sonne is the very burning Hellish Fire, and taketh its original also from Pride. For when Lucifer with his hatfull and Odious Envy could not fill his Pride and Covetousnesse, then he kindled the wrath-fire in himself, and roared therewith, into Gods Nature, as a fierce Lion, and from whence then arose the wrath of God and all Evil.

103. Of which much were to be written, but you will find it more apprehensibly, at the place concerning the Creation: For there are to be found living Testimonies Enough, so that none need doubt, whether the things be so or no.

104. Thus King Lucifer is the beginning of Sin, and the Sting of Death, and the kindling of Gods wrath, and the beginning of all Evill, a corruption perdition and destruction of this world, and whatever evill is done, there, he is the first Author and Causer thereof.

105. Also he is a murtherer and Father of Lies, and a founder of Hell, a spoyler and corrupter and destroyer of all that is Good, and an eternal Enemy of God, and of all good Angels and Men; against whom, I, and all men that think to be saved, must daily and hourly struggle and fight, as against the worst and Archest Enemy.

The

The final Condemnation.

106. But being God hath *accursed* him as an eternal Enemy, and *condemn'd* him unto eternal Imprisonment, where he now seeth his hour-Glass more and more plainly before his Eyes: And being his hellish Kingdom is *revealed to me* by the Spirit of God; so I curse him also together with and amongst all holy Souls of Men, and renounce and *desie* him as an eternal *Enemy*, who hath often spoyled and Torn up my Vineyard.

107. Moreover I desie also all his † Lawyers and † Jurists, Helpers, and will with the Divine Grace from hence forth fully reveal his Kingdom; and demonstratively prove, that *God is a God of Love and Meeknesse, who willeth not the Evill, Psal. 5. 5. and who hath no pleasure in the perdition of any, but willeth that all men should be helped or saved, Ezek. 18.23. & 33.*

11. And then I will shew and prove also, that *all Evill cometh from the Devil, 1 Tim. 2. 4, and taketh its original from him.*

Of the final Fight and Expulsion of King Lucifer, together with all his Angels.

108. Now when this horrible Lucifer as a *Tyran*, and raging spoiler of all that is Good, shewed himself thus terribly, as if he would kindle and destroy all, and bring all under his Jurisdiction; then all the heavenly Hosts and Armies were against him, and he also against them all, there now the fight began: for all stood most terribly, one party against another.

109. And

109. And the great Prince MICHAEL with his Legions fought against him, and the Devill with his Legions had *not* the victory; but was driven from his place, as one vanquished, *Apoc. 12.*

Now it may be Asked :

What manner of fight was this ? how could
could they fight one with another
without weapons ?

Answer.

110. The Spirit alone understandeth this *Hidden* secret ; which must fight Daily and Hourly with the *Devill*, the outward flesh *cannot* comprehend it; also the Astral spirits in Man cannot understand it, neither is it comprehended by man at all, unlesse the animated or soulish spirit unite qualifie and operate with the *innermost* Birth or Geniture in Nature, in the Center, where the Light of God is set opposite against the Devills Kingdom, that is, in the Third Birth or Geniture in the *Nature* of this world.

111. When it uniteth qualifieth or operateth with God in *this seat*, then the animated or soulish spirit carrieth it into the *Astrall* : for the Astrall must in this Place fight hourly with the Devill.

112. For the Devill *bath* power in the outermost Birth or Geniture of Man, for his seat is there, the murtherous Denne of Perdition, and the House of misery and *woe* : wherein the Devill *whetteth* the Sting of Death, and through his animated or *soulish* spirit, he reacheth in into the Heart of Man in his outermost Birth or Geniture.

113. But

113. But when the Astrall Spirits are enlightened from the animated or soulish spirit, which in the Light uniteth with God, then they grow fervent and very Longing and desirous of the light : on the other side, the animated or soulish spirit of the Devil which ruleth in the outermost Birth or Geniture of Man, is very terrible and angry, and of a very contrary or opposite will.

114. And then there riseth up the striving or fighting fire in Man; just as it rose up in Heaven with Michael and Lucifer, and so the poor Soul comes to be miserably crushed stretched, tormented, and put upon the Wrack.

115. But if it get the victory with its piercing penetration ; then it bringeth its light and knowledge into the outermost Birth or Geniture of Man : for it presseth back with force through the seven Spirits of Nature which I call here the Astrall Spirits, and as an assessor governeth also in the council of Reason.

116. And then man first knoweth what the De-
vill is, how much an Enemy he is to him, and how
great his power is ; also how he must fight with
him, very secretly every day hour and Moment.

117. Which thing Reason, or the outward Birth or Geniture of Man , without the experience of this fight or battle cannot comprehend : for the Third or outermost Birth or Geniture in Man, which is the carnal or fleshly Birth , and which man, through the first Fall in his Lust, hath raised and prepared for himself, is the Devils Castle or Fort of Prey or Robbery and dwelling house, wherein the Devill, as in a Bull-wark fighteth with the Soul ; and giveth it many a Hard thump upon its Breast, which goes to the very Heart.

118. Now

118. Now this Birth of the *Flesh*, is not the Mansion House of the soul ; but in its strife it goeth in with its Light into the *Divine* power, and fighteth against the Murther of the Devil.

119. On the other side, the Devil with his Poison shooteth and *darteth* at the seven qualifying or fountain spirits, which generate the soul, intending to destroy and to *kindle* them, that thereby he may get the whole Body for his own propriety.

120. Now if the soul would fain bring its light and knowledge into the *Humane* Mind, then it must fight and strive hard and stoutly, and yet hath a very narrow passage to enter in at, it will be often knockt down by the Devill, but it must stand to it here, like a *Champion* in the battel. And if it now gets the *Victory*, then it hath conquered the Devill ; but if the Devil prevails and gets the better, then the soul is *captivated*.

121. But being the fleshly Birth or Geniture is not the soul's *own* proper House, and that it cannot possesse it as an *Inheritance*, as the Devil doth, therefore the Fight and Battel lasteth so long, as the House of Flesh lasteth.

122. But if the House of Flesh be once destroyed, and that the Soul is not yet conquered or vanquished in its House, but is free and unimprisoned ; then the fight is *ended*, and the Devil must be gone from this spirit *Eternally*.

123. Therefore this is a very difficult Article to be understood ; nay it cannot be understood at all unless it be by experience in *this* fight : though I should write many Books thereof, yet thou wouldest understand nothing of it, unless thy spirit stand in such a Birth or Geniture, and that the knowledge be
generated

generated in thy self; otherwise thou canst neither comprehend nor believe it.

124. But if thou comprehendest this, then also thou understandest the strife or the Fight, which the Angels held with the Devils: for the Angels have not Flesh nor Bones, no more have the Devills.

125. For their Bodily or Corporeal Birth standeth onely in the seven qualifying or fountain spirits, but the animated or soulish Birth in the Angels, uniteth mixeth or operateth with God; but it is not so in the Devils.

126. Therfore thou must here know, that the Angels with their animated or soulish Birth, in which they qualifie and unite with God, have striven and fought in Gods power and Spirit against the kindled Devils, and turn'd them out from the Light of God, and driven them together into a Hole, that is, into a narrow Court Quarter or Compasse, like a Prison, which is the place or space in upon and above the Earth up to the Moon, who is a Goddesse of the Earthly Birth or Geniture.

127. So far reacheth their Extent now, till the Last Day, and then they will get a House in that Place, where the Earth now is and standeth, —

["That is, in the outermost Birth in the Darknesse,
"wherein they reach not the second Principle
"and source or fountain of the Light :]

1.

— and this will be called *the burning Hell.*

128. Lord Lucifer, wait for it, and in the mean while take this for an assured Prophesie concerning D d d it:

Of the miserable state of Corrupt Nature. Ch.XVII.
it : for thou wilt get the kindled Salitter in the outermost Birth or Geniture, which thou thy self haſt ſo prepared and fitted, to be thy Eternall House to dwell in.

129. But not in ſuch a form as it now standeth, but all will be *Separated* in the kindled wrath-fire, and the dark, hot, cold, rugged, hard, bitter, ſtinking relicks dregs or droſſe, will be left thee for an eternal Iane and Lodging.

130. And thou wilt be ſuch an Eternal Almighty God therein, as a *Prisoner* in a deep Prison or Dungeon ; where thou wilt neither attain nor ſee the Eternall light of God : But the kindled bitter wrath of God will be thy *Grate Bolts and bounds*, out of which thou canſt never Ger.

The Seventeenth Chapter.

*Of the lamentable and miserable State and Condition
of the Corrupt perished Nature, and Original
of the four Elements, instead of the Holy
Government of God.*

I.

Although God be an Eternal Almighty Regent or Goverour, whom none can resist, yet *Nature*, in its kindling, hath now gotten a very monstrous strange government, ſuch as was *not*, before the times of the wrath.

2. For the ſix qualifying or fountain ſpirits did generate the seventh Nature-spirit before the Times of the wrath, in the Place of this world ; very meekly,

ly and *pleasantly*, as is now done in heaven, and not so much as the least spark of Wrath or Anger did rise up therein.

3. Moreover, all was very Bright and light therein, neither was there need of any other Light; but the fountain or well-spring of the Heart of God enlightened all, and was a light in all, which did shine every where all over incessantly without any obstacle: For Nature was very rarified and thin or Transparent, and all stood meekly in power, and was in a very pleasant *lovely* Temper.

4. But as soon as the fight began, *in Nature*, with the proud Devil; then in the seventh Nature-spirit, in the Court Region or Extent of Lucifer, which is the place of this world, all gat another form and operation.

5. For Nature gat a Twofold source, and the outermost Birth or Geniture in Nature, was kindled in the wrath-fire, which + fire, now, is called the + *Nature-Fire*, Gods Anger, Hell,

Note.

6. Here is required, most Inward Sense or Perception to understand this; for the place, where the Light is generated in the heart, only comprehendeth it, the outward Man doth not comprehend it at all.

7. But behold! when Lucifer with his Hoast or Army stirred or awakened the wrath-fire in the Nature of God, so that God was moved to anger in Nature in the place of Lucifer, then the outermost Birth or Geniture in Nature gat another quality, which was very Fierce, Astringent, Cold, Hot, Bitter, and Sour.

8. The moving or Boyling spirit, which before qualified or operated very meekly in Nature, that became in its outermost Birth or Geniture very elevating and terrible, which now in the outermost Birth is called the *Wind*, or the Element of *Ayr*, in regard of its elevation or expansion.

9.. For when the seven spirits kindled themselves in their outermost Birth or Geniture, then they generated such a *violent* moving spirit; and so the sweet water, which before the times of the wrath was very rarified and thin and incomprehensible, grew very thick and elevated and swelled, and the astringent quality grew very sharp and Cold-sirie, or fierce-cold, for it got a strong attracting together, like *Salt*:

* or Salt-
Peter.

10. For the Salt-water or * Salt, which still to this Day is found in the Earth, hath its original and descent from the first *kindling* of the Astringent Quality: and so the Stones also have their beginning and descent from thence, as also the Earth.

11. For the astringent quality now, attracted the *Salitter* very strongly together, and dried it, whence the *bitter* Earth is proceeded, but the Stones are from the *Salitter*, which at that Time stood in the power of the Tone or Tune.

12. For, as Nature with the working, wrestling, and rising up of its Birth or Geniture, stood in the time of the kindling, Just such a *Matter* attracted itself together,

Now it may be Asked:

How then is a comprehensible or palpable Sonne come to be out of an incomprehensible Mother?

Answer.

13. Thou hast a *Similitude* of this, in that the Earth and Stones are proceeded out of the incomprehensibility.

14. For behold the Deep between Heaven and Earth is also incomprehensible, and yet the Elementary Qualities at *sometimes* generate living comprehensible flesh, therein, as Grasshoppers, Flyes and Worms or creeping things.

15. Which is caused by the strong attracting together of the qualities, in which attracted *Salitter*, the life is suddenly generated; For when the heat kindleth the astringent Quality, then the life riseth up, for the Bitter quality stirreth it self, which is the original of life.

16. So in like manner the *Earth* and *Stones* have their descent; for when the *Salitter* kindled it self in Nature, then all became very rugged thick and dark, like a thick dark Mist or Cloud, which the astringent quality dried up hard with its coldnesse.

17. But, being the Light in the outermost Birth was extinguished, the Heat also was captivated in the Comprehensibility or palpability, and could no more generate its Life: from thence *Death* did come into Nature, so that Nature or the corrupt Earth could no more help it, and thereupon another creation,

Of the miserable state of Corrupt Nature. Ch.XVII.
tion of Light must needs follow, or else the Earth would have been an *Eternal undissolvable Death*, but now the Earth generateth or bringeth forth fruit in the power and kindling of the *created Light*.

Now one might ask :

What is the condition then of this *Two-fold Birth or Geniture*? Is God then extinguisht in the kindling of the wrath-fire, in the place of this world, so that nothing is there else but a *meer wrath-fire*? or is the *One only God* become a *Two-fold God*?

Answer.

18. Thou canst not better comprehend apprehend or understand this then in and by thy *own Body*, which through the first fall of *Adam* with all its Birth or Geniture, fitnesse faculties and will, is become just such a House.

19. First, thou hast the *Beastial Flesh*, which is come to be so through the Lustfull longing Bit of the Apple : for it is the House of *Corruption*; For, when *Adam* was made out of the corrupted *Salitter* of the Earth, that is, out of the Seed or **Masse* or *Lump*, which the Creator extracted out of the corrupted Earth ; he was not then at first, such flesh ; else his Body had been created *Mortall*, but he had *an Angelicall powerfull Body*, in which, he should subtist Eternally, and should eat Angelical fruit, which did grow for him in Paradise before his fall ; before the *LORD* cursed the Earth.

* *Text Massa.*

20. But

20. But being the Seed, or Masse or Lump, out of which *Adam* was made, was somewhat infected with the corrupt disease or malady of the Devill, *Adam* therefore long'd after his Mother, that is, to eat of the fruit of the corrupted Earth, which then in its outward comprehensibility was become so Evil, and in the wrath-fire was become so hard palpable and comprehensible.

21. But being *Adams* spirit long'd after that fruit, which was, of the Quality of the corrupted Earth, therefore also Nature formed or framed such a Tree for him, as was like the corrupted Earth.

22. For *Adam* was the Heart in Nature, and therefore his animated or soulish spirit did help to Image fashion or frame this Tree, of which he would fain eat.

23. But when the Devill saw, that the Lust was in *Adam*, then he stung lustily and briskly at the Salitter in *Adam*, and infected the Salitter, out of which *Adam* was made, yet more and more.

24. And now then it was time, that the Creator should frame a wife for him, which afterward set the Sinne on work, and did eat of the false evil or corrupt fruit: Else if *Adam* had eaten of the Tree, before the woman had been made out of him, then it would have been far worse then it is.

25. But being this requireth a high and deep Description, as also requireth much Room, therefore seek for it concerning the Fall of *Adam*, where you will find it largely described.

So, now I return to the forementioned Similitude.

26. Now when *Adam* did eat of the fruit, which was Good and Evil, then he suddenly got such a Body also: The fruit was corrupt or pernicious and palpable.

able, as to this day all fruits now on Earth are, and so such a fleshly and palpable or comprehensible Body *Adam* and *Eve* gat instantly.

27. But now the flesh is *not* the whole Man: for this flesh cannot comprehend or apprehend the Deity, else the flesh were not Mortal and corruptible, or fading and transitory; for Christ saith, *John 6. 63.*

† or The
Spirit is
the Life.

† *It is the Spirit that quickneth, the flesh profiteth no-*

t *thing.* 28. For this flesh cannot inherit the Kingdom of heaven neither, but is only a Seed which is sown into the Earth, out of which will grow an impalpable or incomprehensible Body, such as the first was, before the Fall. But the Spirit is eternal life, which uniteth qualifieth or mixeth with God, and comprehendeth the internal Deity in Nature.

29. Now as Man in his outward Being is corrupted, and as to his fleshly Birth or Geniture, is in the wrath of God, and is moreover also an Enemy of God, and yet is but one Man, and not Two: and on the other side, in his spiritual Birth or Geniture he is a Child and Heir of God, which ruleth and liveth with God, and qualifieth mixeth or uniteth with the innermost Birth or Geniture of God: Thus also is the Place of this world come to be.

* or feel-
ableness. 30. The outward comprehensibility or * Palpability in the whole Nature of this world, and of all things which are therein, standeth all in the wrath-fire of God: for it is become thus through the kindling of Nature; and Lord Lucifer with his Angels, hath his dwelling now in the same outward Birth or Geniture which standeth in the wrath-fire.

31. But now the Deity is *not* separated from the outward Birth or Geniture, so, as if they were Two things



things in this world; if so, Man could have no Hope, and then this world did not stand in the Power and Love of God.

32. But the Deity *is* in the outward Birth, hidden, and hath the Fanne or Casting shovel in its hand, and will one Day cast the chaffe and the kindled Salitter upon a Heap, and will draw away from it its inward Birth or Geniture, and give them to Lord Lucifer and his Crew of followers for an Eternal House.

33. In the mean while Lord Lucifer must lye captive and Imprisoned in the outermost Birth in the Nature of this world, in the kindled wrath-fire: and therein he hath great Power, and can reach into the Heart of all Creatures with his animated or soulish spirit in the outermost Birth or Geniture, which standeth in the wrath-fire.

34. Therefore the Soul of man must fight and strive continually with the Devill, for *he still presents before it the Swine-Apples of Paradise,*—

[*That is, the fierce source of Malignity, wherewith
the Soul is infected:*] m:

— and invites it also to Bite thereof, that he thereby may also bring it into his Prison:

35. And if that will not succeed to his purpose, then he strikes many a hard blow at the stomach ready to choak it, and that man must continually lye under the Crosse, affliction, and misery, in this world.

36. For he hideth the Noble Grain of Mustard-
E e e seed,

feed, so that, *Man doth not know himself*: And then the world supposeth, that he is thus plagued and smitten of God, whereby the Devils Kingdom remaineth alwaies *hidden* and undiscovered.

37. But stay a little: thou hast given me also many a Blow, I have experimentall knowledge of thce, and here I will open thy Door to thee a little, that *another also* may see what thou art.

The Eighteenth Chapter.

*Of the Creation of Heaven and Earth;
and of the first Day.*

I.

Genesis 1. **M**oses writeth in his first Book *as if he had been Present*, and had beheld all with his Eyes; but without doubt he received it in writing from his Forefathers: it may be, *He might have well discerned somewhat more herein in the Spirit* than his Forefathers.

2. But because at that time, when God created Heaven and Earth, there was *yet no Man* which saw it, therefore it may be concluded, that *Adam before his Fall*; while he was yet in the deep knowledge of God, did know it in the Spirit only.

3. But yet when he fell, and was set into the *outward Birth or Geniture* he knew it no more; but had onely a *Remembrance* of it, as of a dark and secret *Action or History*, and so left it to his Posterity.

4. For it is manifest, that the first World before the Deluge or Flood, knew *as little of the qualities* and

and Birth or Geniture of God, as this last world wherein we now live : for the external fleshly Birth or Geniture could never apprehend or understand the Deity, otherwise somewhat more would have been written of it.

5. But being through the *Divine Grace* in this High Article, this Great Mystery hath been somewhat revealed to me, in my spirit according to the inward Man, which qualifieth mixeth and uniteth with the Deity, therefore I cannot forbear to describe it according to my *Gifts* : And I would have the Reader faithfully admonished, not to be offended at the *Simplicity* of the Author.

6. For I do it not out of a desire of *Boasting* and vain-glory, but in a humble information to the Reader, that thereby the works of God might be somewhat better known, and the Devils Kingdom revealed and laid open, being this present Modern world moveth and liveth in all malice wickednesse and *Devillish* vicious Blasphemies, that it might once see, in what kind of power impulse or driving it liveth, and in what kind of *Inne* it taketh up its Lodging.

7. And try, whether I may happily with the entrusted Talent get gain of Usury, and not return it to my God and Creator again singly and empty, without improvement, like the *lazie* servant, who had stood idle in the vineyard of the Lord, and would require his wages without having laboured at all.

8. But if the Devil should raise Mockers and despisers, who would say ; It doth not become me to climb so high into the Deity, and to dive so deeply therewith :

9. To all of them, I give this for an Answer : That I am not climbed up into the Deity, neither is it Possible for such a mean man, as I am, to do it; but the Deity is climbed up into me, and from its Love are these things revealed to me, which otherwise I in my half-dead fleshly Birth or Geniture must needs have let alone altogether.

10. But being I have such an impulse upon me, I let him act and move in me, who knoweth and understandeth what it is, and whose pleasure it is that I should do it; I poor man of Earth, Dust and Ashes, could not do it. But the spirit inviteth and Citeth all such mockers and despisers before the innermost Birth or Geniture of God in this world, to desist from their wickednesse and malice ; If not, then they shall be spewed out as Hellish chaffe into the outermost Birth or Géniture in the wrath of God.

Now Oſerve :

11. When God was now moved to Anger in the Third Birth or Geniture in the Court Quarters or Region of Lucifer, which was all the space and room or Extent of this world; then the light was extinguiſh'd in the third Birth or Geniture, and all became a Darknesse, and the Salitter in the third Birth or Geniture was rough, wild, hard, bitter, sour, and in ſome parts ſtinking, Muddy and Brittle, all according to the Birth or Geniture of the qualifying or fountain spirits, then at that time working.

12. For in that place wherein the astringent quality was predominant, there the Salitter was attract-ed together and dried, ſo that hard dry Stones came to be ; but in thoſe places, where the astringent ſpi-rit,

rit, and the bitter were equally alike predominant, there sharp small Gravel and Sand came to be, for the raging bitter spirit brake the Salitter all to pieces.

13. But in those places, where the Tone together with the astringent spirit, were predominant in the water, there Copper, Iron, and such like rocky Oar of Minerals came to be : but where the water was predominant, together with all the spirits joynly and equally ; there the wild Earth came to be, and the water was here and there like a cloud or vapour held captive in the Clefts and veins or spaces of the Rocks : for the astringent spirit, as the Father of corrupted Nature, held it captive with its sharp attracting together.

14. But the Bitter spirit is the chiefest cause of the black Earth, for through its fierce bitterness the Salitter became kill'd in its outermost Birth or Geniture, from whence existed the wild or Barren Earth.

15. But the Heat in the astringent spirit chiefly helped to make the Hardnesse ; but where that came to be, there it generated the noblest and pretiosest Salitter in the Earth, as Gold, Silver, and Precious Stones.

16. For when the shining Light by reason of the hard, dry and rough matter became extinguish'd, then it was together dried up and incorporated in the Heat, which is the Father of the Light.

Yet you must understand it, thus :

17. Viz. where the Hot spirit in the sweet water was predominant in Love; there the astringent spirit attracted the matter together, and so thereby the noblest

noblest Oar of minerals and Precious Stones were generated.

18. But concerning Precious Stones, as Carbuncles, Rubies, Diamonds, Smaragds or Emeralds, Onixes and the like, which are of the best Sort, they have their Original where the *flash* of the light rose up in the Love. For that Flash becometh generated in the meeknesse, and is the Heart in the Center of the qualifying or fountain spirits; therefore those Stones also are Meek, full of vertue, delightsome pleasant and lovely.

Now it might be Asked:

Why, Man in this world is so in love above all other things, with Gold, Silver, and Precious Stones, and useth them for a \dagger Defence or Protection, and the maintenance of his Body?

Answer.

19. Herein lyeth the *pith* or kernel; for Gold, Silver and Precious Stones, and all bright Oars of Minerals, have their Original from the *Light*, which did shine before the Times of wrath in the outermost Birth or Geniture of Nature; that is, in the *seventh-* Nature-spirit: And so now seeing every Man, is, as the whole House of this world is, therefore all his qualifying or fountain spirits love the *kernel* or the best thing that is in the corrupted Nature, and that they use for the defence protection and \dagger maintenance of themselves.

20. But the innermost kernel, which is the Deity, that they can no where comprehend, for the wrath of the

\dagger Eccles.7.12.
with Money
and Treas-
sures, men de-
fend them-
selves, as with
a shield.

\ddagger or Liveli-
hood.

the fire lyeth before it, as a strong * wall, + or Bull-
and this wall must be broken down mark.
with a very strong storm or assault,
if the Astrall spirits will see into
it. But the Door standeth Open to the Animated
 or Soulish spirit, for it is withheld by Nothing, but
 is as God himself is in his innermost Birth or Geni-
 ture.

Now then it might be asked :

How shall I then understand my self in or ac-
 cording to the Threefold Birth or
 Geniture in Nature ?

The Depth !

21. Behold, the *First* innermost and deepest Birth or Geniture standeth in the Center, and is the *Heart* of the Deity, which is generated by the qualifying or fountain spirits of God; and this Birth or Geniture is the *Light*, which though it be generated out of the qualifying or fountain spirits; yet no qualifying or fountain spirit of it self alone can comprehend it, but every qualifying or fountain spirit comprehendeth only its own instanding innate place or seat in the light, but *all* the seven spirits joyntly together comprehend the whole Light, for they are the Father of the Light.

22. Thus also the qualifying or fountain spirits of Man do not wholly comprehend the innermost Birth or Geniture of the Deity, which standeth in the light, but every qualifying or fountain spirit reach-

eth with its animated or soulish Birth or Geniture into the Heart of God, and uniteth qualifieth or mixeth in that Place therewith.

23. And that is the hidden Birth or Geniture in Nature, which no Man by his own Reason, wit, or capacity can comprehend; but the Soul of that Man, which standeth in the Light of God onely comprehends it, and no other.

*The Second Birth or Geniture in Nature, are
the seven Spirits of Nature.*

24. This Birth or Geniture is more intelligible and comprehensible, but yet also only to *the children of this Mysterie*; the Plow-man doth not understand it, though he seeth, smelleth, tasteth, heareth, feeleth it, yet he looks on it, but knoweth not how the Being thereof is.

[“By this is meant or understood the corrupt Reason in
“its own wit ingenuity or capacity, without the
“Spirit of God: The Doctor as well as the
Plow-man is here meant, the one is as blind
“concerning the Deity, as the other, and some-
times the Peasant or Plowman exceeds the
“Doctor in knowledge, if he cleave close to God.”]

25. Now these are the Spirits, wherein all things stand both in Heaven and in this world, and from these the third and outermost spirit is generated, wherein corruptibility standeth.

* *or third Spirit.* 26. But * this Spirit, or this Birth hath seven kinds or species, viz. the Astringent, the Sweet, the Bitter, the Hot; these four generate the comprehensibility in the third Birth or Geniture.

27. The fifth Spirit is the Love, which existeth from

from the Light of the life; which generateth sensibility and Reason.

28. The sixth Spirit is the Tone, which generateth the sound and Joy, and is the spring or source rising up through all the spirits.

29. In this sixth Spirit now standeth the spirit of life, and the will, or Reason and Thoughts of all the Creatures; and all Arts, Inventions, Formings and Imagings of all that which standeth in the Spirit in the incomprehensibility.

30. The seventh Spirit is Nature, in which standeth the corporeal Being of all six spirits, for the six spirits generate the seventh. In this spirit standeth the corporeal being of Angels, Devils and Men, and is the Mother of all the six spirits, in which they generate themselves, and in which they also generate the light, which is the Heart of God.

Of the Third Birth or Geniture.

31. Now the third Birth or Geniture is the comprehensibility or palpability of Nature, which was rarified and Transparent lovely pleasant and Bright, before the time of Gods wrath, so that the qualifying or fountain spirits could see through and through all.

32. There was neither Stone nor Earth therein, neither had it need of any such created or contracted Light, as now, but the light generated it self every where in the Center, and all stood in the Light.

33. But when King Lucifer was created, then he excited or awakened the wrath of God in this third Birth or Geniture; for the Bodies of the Angels came to be Creatures in this Third Birth.

34. Now then seeing the Devils kindled their own Bodies, intending thereby to domineer over the whole Deity, therefore the Creator also in his wrath kindled this *third* spirit, or this third Birth or Geniture in Nature, and imprisoned the Devil therein, and made an eternal Lodging therein for him, that he might not be *higher* then the *whole* God.

["Understand, in the outward sources or Qualities:
" for, the outermost of all, is also the innermost of
" all :]

35. But seeing the Devils kindled themselves out of Pride *wantonnesse* and wilfulness, therefore they were quite thrust out from the Birth or Geniture of the Light, and they can neither lay hold of, or comprehend it, *Eternally*.

36. For the Light of their Heart, which qualified mixed or united with the heart of God, they have extinguished that themselves, and instead thereof have generated a fierce, hot, astringent, bitter, and hard stinging Devillish Spirit.

37. But now thou must *not think*, that thereupon the whole Nature or Place of this world is become a meer bitter wrath of God. No; here lyeth the Point: the *wrath* doth not comprehend the innermost Birth or Geniture in Nature, for the *Love* of God is yet hidden in the Center, in the whole place of this world, and so the House, which Lord Lucifer is to be in, is *not fully separated*, but there is still in all things of this world, both Love and wrath *one in another*, and they alwaies wrestle and strive one with another.

38. But the Devils cannot lay hold on the wrest-
ling

ling of the Light, but only on the wrestling of the Wrath, wherein they are *Executioners* or *Hangmen*, to execute the Justice or Law, which was pronounced in Gods wrath, against all wicked Men.

39. Neither ought any man to say, that he is generated in the wrath-fire of the totall corruption or perdition, *out of Gods redelinate purpose*. No: the corrupted Earth doth not stand, neither, in the totall wrath-fire of God, but only in its outward comprehensibility or palpability wherein it is so hard, dry and bitter.

40. Whereby every one may perceive, that this Poison and *fiercenesse* doth not belong to the Love of God, in which there is nothing but *Meeknesse*.

41. Yet I do not say this, as if every Man were *Holy* as he cometh from his mothers womb, but as the Tree is, so is its Fruit. Yet the Fault is not Gods, if a *Mother* beareth or bringeth forth a child of the Devil; but the Parents wickednesse.

42. But if a wild twigg be planted in a Sweet Soyl, and be *ingrafted* with some other of a better and sweeter Kind, then there groweth a Mild Tree, though the twig were *wild*. For here all is possible; as soon is the good changed into Evill, as the Evill into Good.

43. For every Man is free, and is as a *God* to himself; he may *change* and alter himself in this life either into wrath or into light: such Cloaths or Garments as a man puts on, such is his ornament or lustre: and what manner of Body soever man *soweth* into the Earth, such a Body also groweth up from it, though in another form clarity and Brightnesse: yet all according to the quality of the *Seed*.

44. For if the Earth were quite forsaken of God,

407

Of the Creation of Heaven and Earth, Ch.XVIII.

then it could never bring forth any Good Fruit, but
meer bad and Evil Fruit. But being the Earth stand-
eth yet in Gods Love, therefore his wrath will not
burn therein Eternally, but the Love which bath over-
come will spew out the wrath-fire.

45. And then will the burning Hell begin, when
the Love and the wrath shall be separated. In this
world the Love and the wrath is one in another in
all creatures, and that which overcometh in the
wrestling, inheriteth the House of or by Right, whe-
ther it be the Kingdom of Hell or of Heaven.

46. I do not speak so as if the Beasts in their Birth
or Geniture, were to inherit the Kingdom of Hea-
ven; No; for they are like the corrupted Earth,
Evil and good; but if they be sown again into their
mother the Earth, then they are Earth.

47. But the Salitter in a good Beast shall not there-
fore be left to the Devil for a propriety, but will in
the separated part, in the Nature of God, Eternally
blossom—

[“That is, their Figure will stand as a Shadow upon
“the holy Ground, in the wonders, viz. in the
“eternal Magia :”]

and bring forth other heavenly figures. But the
Salitter of the Beast of Gods wrath will in the
longing to. wrath of God bear eternal Hellish Fruits.

48. For if the Earth be once kindled, then in the
wrath, burneth the Fire; and in the love, the Light:
and then all will be separated, for the one cannot
comprehend the other any more.

49. But in this Time every thing hath a Twofold
source and quality; whatsoever thou buildest and
sowest here in the spirit, be it with words, works or
Thoughts, that will be thy Eternal House.

50. Thus

50. Thus thou seest and understandest, out of what the Earth and Stones are come to be: but if that kindled Salitter should have continued to be thus in the whole Deep of this world, then the whole place thereof would have been a *dark valley*, for the Light was imprisoned together also with and in the *Third Birth or Geniture*.

51. Not that the Light of the Heart of God in its *innermost Birth*, is imprisoned; No, but that Lustre and the shining thereof in the *third Birth or Geniture* was together incorporated or compacted in the *outermost comprehensibility*, and therefore it is that Men are in Love with all those things, which stand in *that Salitter*.

52. But being the whole Deep in the third Birth, or Geniture, was very dark in regard of the corrupted Salitter of the Earth and Stones, therefore the Deity could not endure it to be so, but created and compacted the Earth and Stones together as in *one Lump*, or as on a Heap.

Concerning which, Moses writeth thus:

A m Anfang schaff G O D E,
At the Beginning, Created, GOD,

Himmel und Erden. Genesis 1.1.
Heaven and Earth.

53. These words must be considered exactly, what they are. For the word (*A m*) conceiveth it self in the *Heart*, and goeth forth to the *Lips*, but there is captivated and goeth back again sounding, till it come to the place from whence it went forth.

54. And

For, how these German words are framed in the Articulation by the Instruments of Speech: that what they signify according to the Language of Nature, may be understood.

^t Voyce of
God.

*the place
of this world.

^t or murmu-
ring Sound.

* or Palace.

54. And this signifieth now, that the ^t Sound went forth from the Heart of God, and encompassed the whole place or Extent of this world, but when ^{* it was found to be Evil,} then the Sound returned again into its own place.

55. The word or syllable (*An-*) thrusteth it self out from the Heart and *presseth forth* at the Mouth, and hath a long following ^t pressure; but when it is spoken forth, then it *closeth* it self up in the midst or Center of its Seat with the * upper Gums, and is *half without, and half within.*

56. And this signifieth, that the Heart of God had a Loathing against the *corruption*, and so thrust away the corrupted Being from himself, but *laid hold* on it again in the midst or Center at the Heart.

57. And as the Tongue breaketh off or divideth the word or syllable, and keeps it *half without, and half within*: so the Heart of God would *not wholly* reject the kindled *Salitter*, but the malignity malice and malady of the Devill, and the other part should be re-edified or built again *after this Time.*

58. The word or syllable (-*sang*) goeth *swifly* from the heart out at the mouth, and is *staid* also by the hinder part of the Tongue, and the Gums; and when it is let loose, it maketh *another* swift pressure from the Heart, out at the Mouth.

59. And this signifieth the sudden *Rejection* at the riddance and thrusting out of the Devils, together with the corrupted *Salitter*: for the strong and swift spirit thrusteth the breath *strongly* away from it, and *retaineth* the true Tone of the word, or the expression, with it at the hindermost *Gumme*, and that is, the true spirit of the word or syllable.

60. And this signifieth, that the corrupted *fiercenesse*

ness is thrust out eternally from the light of God, but the inward spirit, which is loaden therewith against its will, shall be set again in its first House.

61. The last following pressure (-ang) signifieth, that the innermost spirits in the corruption are not altogether pure, and therefore they need a sweeping away, purging, or consuming of the wrath, in the fire, which will be done at the End of this Time.

62. The word (*Schuss*) conceiveth it self above and under the Tongue, and shutteth the Teeth in the upper and lower gummes, and so presseth it self close together, and being held together, and spoken forth again, then it openeth the Mouth again swiftly, like a Flash.

63. And this signifieth the astringent spirit's strong driving together of the corrupted *Salitter* as a Lump on a Heap.

64. For the Teeth retain the word, letting the spirit go forth leisurely between the Teeth : And this signifieth, that the astringent quality holdeth the Earth and Stones firmly and fast together ; and yet for all that, letteth the spirits of the Earth spring up, grow and bear Blossoms out of the astringent spirit : which signifieth the **Regeneration or Restitution of the spirits of the Earth.**

65. But that the Mouth is swiftly opened again after the word is Ended, it signifieth concerning the Deep above the Earth; that God the Lord will nevertheless dwell there, and reserve his Regiment for himself, and hold the Devil as a Prisoner in the wrath-fire.

66. The

66. The word (**GÖL**) conceiveth it self in the midst or Center upon the Tongue, and is thrust thither out of the Heart, and leaveth the Mouth open, and stayeth sitting on its Royall Seat, and soundeth without and within: but when it is spoken forth, then it maketh another pressure between the upper-Teeth and the Tongue.

67. And this signifieth; that when God created Heaven and Earth, and all the Creatures, he never-theleſſe remained in his Divine, Eternal, Almighty Seat, and never went away from it at all, and that HEE alone is ALL. The Last pressure, signifieth the sharpnesse of his spirit, whereby in a Moment he effecteth all in his whole Body.

68. The word (**Himmel**) conceiveth it self in the Heart, and is thrust forth to the Lips, there it is shut up, and the syllable (-mel) setteth the Lips open again, and is held on the middle of the Tongue, and so the Spirit goeth forth on both Sides of the Tongue out of the Mouth.

69. And this signifieth, that the innermost birth is become shut up from the outermost, by the horrible Sins, and is incomprehensible to the outward corrupted Birth or Geniture.

70. But being it is a word with a *Two-fold* syllable, and that the second syllable -mel openeth the mouth again, it signifieth, that the Gates of the Deity are become opened again.

71. But that by the word or syllable -mel it is conceived again upon the Tongue, and held fast with the upper Gummis, and that in the mean while the spirit slippeth forth on bothe sides of the Tongue.

72. This signifieth, that God would again give to this corrupted Kingdome or Place in God,

God, a *King or Great* Prince, who should open again the innermost Birth or Geniture of the clear and Bright *Deity*, and thereby the Holy Ghost should go forth on both sides, that is, out of the innermost Depth of the Father and of the Sonne, and should go forth *again* into this world, and should new regenerate this world again, through the *New King*.

73. The word, *und*, conceiveth it self in the Heart, and is staid and compacted or incorporated by the Tongue on the upper Gummes; but when it is *let loose*, it maketh another pressure from the Heart, out at the Mouth.

74. Now this signifieth the difference or distinction between the Holy and the Earthly Birth or Geniture. This syllable cometh indeed from the Heart, but is staid by the Tongue on the upper Gummes, so that one cannot yet perceive what kind of word it is: And this signifieth, that the earthly and corrupt Birth or Geniture, cannot lay hold on, or apprehend the innermost Birth or Geniture, but is foolish and silly †.

75. The last pressure from the Heart, signifieth, that * it will indeed qualifie mix or unite with the innermost Birth or Geniture in its sensibility perception or Thoughts, but cannot apprehend it in its Reason: therefore this syllable or word alone by it self is Dumb, and hath no signification or understanding in it alone, but is used onely for distinction sake, with some other word.

76. The word *Erden*, is thrust forth from the Heart, and is conceived on the hinder part upon the Tongue at the hinder Gummes, and trembleth: the

^t a foolish or
filly Virgin.
^{*} the Earthly
Birth,

Tengue is used about the first syllable **Er-** yet not ~~for staggers.~~ steadily, but it f recoiles inward at the neather gummes, and croucheth as it were before an enemy trembling.

77. The other syllable **-den**, is conceived by the Tongue and the *upper Gumms*, and leaveth the Mouth open, and the spirit of formation goeth forth at the *Nostrills*, and will not go forth together in this word out at the Mouth; and though it carrieth forth somewhat indeed along with it, yet the true Tone or Noise of the true spirit goeth onely forth through or at the Nostrils, or Organ of Smelling.

This is a great Mysterie :

78. The word or syllable **Er-** signifieth the kindled astringent and bitter quality, the earnest severe wrath of God, which trembleth at the hinder part of the Gummes, before which the Tongue is as it were afraid, and croucheth at the neather gums, and flieth as it were from an Enemy.

79. The word or syllable, **-den**, conceiveth it self on the Tongue again, and the spirit attracteth the power and vertue out of the word, and therewith goeth forth another way at the Nostrills, and so goeth therewith up into or towards the Brain before the Royal Seat. And this signifieth, that the outermost Salitter of the Earth is eternally rejected from Gods Light and Holinesse.

80. But, that the Spirit layeth hold on the power and vertue of the word, and goeth another way through the Nostrills into the Brain before the Throne of the Senses or Thoughts; it signifieth, that God will extract the Heart of the Earth from the wrath of wickednesse, and use it to his eternal Royal Praise.

O serve.

Observe.

81. He will extract from the Earth the Kernel, and the Best or the Good Spirit, and will Regenerate it anew, to his honour and Glory.

82. *Here, O Man, consider thy self well,* and mind, What manner of seed thou sowest into the Earth, the very same will spring up, and bear Blossoms and fruit *for ever*, either in the Love or in the Wrath.

83. But when the good shall be separated from the Evil, then thou wilt live in *that part*, which thou hast laboured for; here, be it either in Heaven or in Hell-fire.

84. *In [†] what soever thou endeavourest, Labourest and actest here, into that thy Soul goeth, when thou Dyest.*

85. Or dost thou think, that my spirit hath suck'd this which I have set down here out of the corrupted Earth, or out of an Old Felt Hatt, or Old Shoe?

86. Truly no; for the spirit at this Time of my description and setting it down did *unite* and qualifie or mix with the deepest Birth or Geniture of God; in *that*, I have received my knowledge, and from thence it is sucked, not in great Earthly Joy, but in the anxious Birth or Geniture, perplexity and Trouble.

87. For what I did hereupon undergo suffer and endure from the Devill and the Hellish quality,

[†] Whether Heavenly or Hellish, Good or Evil matter or thing.

which as well doth rule in my outward Man, as in all Men whatsoever : this thou canst not apprehend, unlessle thou also *Danceſt* in this Round.

88. Had not our Philosophers and Doctors alwaies plaid upon the Fiddle of Pride, but on the *Musickall Instrument* of the Prophets and Apostles, there would have been far another knowledge and *Philosophy* in the world.

89. Concerning which in regard of my imbecility, want of Literature or Learning and study, as also the slownesse and dullnesse of my Tongue, I am very insufficient, but not so slender in the knowledge: Only I cannot deliver it in profound Language and the *Ornament* of Eloquence, but I rest contented with my gift I have received, and am a *Philosopher among the Simple.*

Concerning the Creation of the Light in this world.

90. Here shut the Eyes of thy *Fleſh*, a little, for here they will profit thee nothing, being they are *blind* and dead; and open the Eyes of thy spirit, and then I will rightly shew thee, the Creation of God.

Obſerve:

91. When God had driven the corrupted *Salitter* of Earth and Stones, which had generated it ſelf in the outermost Birth, by the *kindling*, together on a Heap, as in a Lump, then, for that cause, the third Birth or Geniture in Nature in the *Deep*, above the Earth, was not pure and Bright, because the wrath of God did yet burn therein.

92. And

92. And though the innermost Birth or Geniture was light and Bright, yet the outermost, which stood in the wrath-fire, could not comprehend it, but was altogether dark.

93. For Moses writeth, in Genesis 1.

Und es war Finster auff der Tiefe:

And it was Dark on the Deep:

The word (auff) on, signifieth the outermost Birth or Geniture, and the word (in) signifieth the innermost Birth or Geniture.

94. But if the innermost Birth had been dark, then the wrath of God had rested in this world Eternally, and it would never have been Light: but the wrath hath not thus touched or reached the Heart of God.

95. Therefore He is a sweet, friendly, Bounteous, Good, Meek, Pure and Mercifull God, according to his Heart in the innermost Birth or Geniture in the place of this world, and still continueth to be so: and his meek Love presleth forth from his Heart into the outermost Birth or Geniture of the wrath, and quencheth the same, and therefore Sprach Er, he said,

Es werde Licht.

Let there be Light.

Here observe the sense in the Highest Depth!

96. The word (*Sprach*) or said, is spoken after the manner of Men: Ye Philosophers, open your Eyes, I will in my simplicity teach you, the [*Sprach Gottes*] the Speech Speaking or Language of God, as, when he saith a thing; and indeed, it must be so.

97. The word, *Sprach*, conceiveth it self between the

the Teeth, for they bite or joyn close together, and the spirit hisseth forth through the Teeth, and the Tongue boweth or bendeth in the middle, and setteth its forepoint, as if it did listen after the hissing, and were afraid.

98. But when the spirit conceiveth the word, that shuts the Mouth, and conceiveth it at the hinder gums upon the Tongue in the hole or *hollownesse*, in the bitter and astringent Quality.

99. And there the Tongue is terrified, trembleth and croucheth to the neather Gums, and then the spirit cometh forth from the Heart, and closeth the word, which conceiveth it self at the hinder Gums in the astringent and bitter quality, in the wrath; and goeth forth mightily and strongly through the fiercenesse, as a King and Prince, and also openeth the mouth, and ruleth with a strong spirit from the heart through the *whole* Mouth within, and also without the Mouth, and maketh a mighty and long syllable, as a spirit which hath broken the wrath.

100. Against which the wrath with its *snarling* in the astringent and bitter Quality at the hinder gums in the hollow on the Tongue *struggleth*; and keeps its right to it self, and keepeth its seat in its Place, and lets the *meek* spirit come forth from the heart, through it, and thundreth with its snarling after it, and so helps to form or frame the word, yet with its *thundering* cannot get away from it seat, but abideth in its hollow Hole, as a Captive Prisoner, and looketh terribly.

This is a great Mystery.

101. Here observe the sense and meaning, if thou apprehendest it, then thou understandest the Deity aright, if not, then thou art yet blind in the Spirit.

102. Judge not, else here thou runnest counter against a strong Gate, and wilt be imprison'd: if the wrath-fire catcheth thee, then thou wilt remain eternally therein.

103. Thou Child of Man: Behold now, how great a Gate of Heaven, of Hell, and of the Earth, as also of the whole Deity, the spirit openeth to thee.

104. Thou shouldest not think, that God at that time did speak in that way as Men do, and that it was but a weak impotent word, like Mans word.

105. Indeed Mans word conceiveth it self just in such a form, manner, proportion, quality, and correspondency; onely the half dead Man doth not understand it: And this understanding is very noble dear and pretious, for it is generated onely in the knowledge of the Holy Ghost.

106. But Gods Word, which He spake then in power, hath encompassed Heaven and Earth, and the heaven of heavens; yes, and the whole Deity also.

107. But it frameth and concieveth it self first between the Teeth closed or clapp'd together, and hiseth, which signifieth, that the Holy Ghost at the beginning of the Creation went through the firmly closed wall of the Third and outermost Birth or Geniture, which standeth in the wrath-fire in this world.

108. For

108. For it is written, *And it was dark on the Deep, and the Spirit of God moved on the water.* The Deep signifieth the innermost Birth or Geniture; and the darkness signifieth the outermost corrupt Birth or Geniture, in which the wrath burned. The water signifieth the allaying or *Mitigation* of the spirit.

109. But that the spirit doth *bisse* through the Teeth, it signifieth, that the spirit is gone forth from the heart of God through the wrath: but, that the Teeth remain *closed* together, whilst the spirit hisseth, and do not open themselves, it signifieth, that the wrath *hath not* comprehended or reached the Holy Ghost.

110. But that the Tongue doth *crouch* towards the neather gums, and is sharp at the point, and will not be used about the hissing; it signifieth, that the outward Birth or Geniture, together with all the Creatures which are therein, [†] cannot comprehend or reach to apprehend the *Holy Spirit*, which goeth forth out of the innermost Birth or Geniture out from the Heart of God, neither can they hinder him by their power.

111. For he goeth and penetrateth through all shut or closed Doors, Closets and Births, and needs no Opening of them; as the Teeth cannot stay or hinder the spirit or *breath* from going or passing through them.

112. But that the Lips stand open, when it is come hissing through the Teeth, it signifieth, that * he with his going forth out of the Heart of God, in the Creation of this world, hath *opened* again the Gates of heaven, and is gone through the Gates of Gods wrath, and hath left the wrath of God strongly shut

[†] The Natural man cannot perceive the things of God. query the Text.

* the Holy Ghost.

shut and bolted up, and hath left the Devil his eternal kindled wrath-house close locked up, out of which he cannot come Eternally.

113. It further signifieth, that the Holy Ghost in like manner hath an *open Gate* in the wrath-house of this world, where he may drive and perform his work, *incomprehensibly* as to the Gates of Hell, and where he gathereth or congregateth a *holy Seed* to his eternal Praise, against or without the will of the strong fast shut hellish *Gates*, and altogether incomprehensibly as to *them*.

114. But as the spirit effecteth his going forth, and his conceived or intended will, through the Teeth, and yet the *Teeth* do not stir; nor can comprehend the will of the spirit: so the Holy Ghost also, without the apprehension or comprehension, either, of the *Devill* or of the *wrath of God*, buildeth or effecteth continually a *holy Seed* and *Temple* in the house of *this world*.

115. But that the whole word *Sprath* [said] formeth or conceiveth it self at the *binder* gummes on the Tongue in the *hollow* hole in the Center of the astringent and bitter quality, and *scarleth*; it signifieth, that God hath conceived or framed the place of this world at the heart in the midst or Center of it, and hath built to himself again a house to his praise, against all the grumbling murmuring and *snarling* of the *Devill*; in which he ruleth with his Holy Ghost.

116. And as the spirit goeth forth from the heart through the grumbling murmuring and snarling of the bitter and astringent quality very strongly and powerfully, and with its going forth ruleth in the astringent and bitter quality, incomprehensibly as

to the astringent and bitter quality as a potent King : so also the Spirit of God ruleth in the outermost Birth or Geniture of this world (in the wrath-house) mightily, and generateth to himself a Temple therein incomprehensibly as to the wrath-house.

117. But that the astringent and bitter spirit doth so grumble and murmur, when the spirit from the Heart goeth through its House, and ruleth powerfully : it signifieth, that the wrath of God, together with the Devils, are in the house of this world, set in opposition to the Lye, so that both these, all the time of this world, must fight and strive one against the other, as two Armies in the Field ; *from whence also wars and fightings among Men, and among Beasts, and All Creatures have their Original.*

118. But, that the astringent and bitter quality conceive themselves together with the word , and unite and agree one with another, and yet the spirit of the Heart onely speaketh forth the word at the Mouth : it signifieth, that all Creatures, which were onely produced and put forth by the word, *viz.* the Beasts, Fowls, Fishes, Worms, Trees, Leaves, Herbs and Grasse, were formed from the whole Body, being Good and Evill.

119. And that, in all these, there would stand both the angry and corrupt quality, and also the love of God ; and yet all would be driven on by the spirit of Love, though those two would disturb, rub, plague, squeeze and vex one another.

120. Whereby then, in many a Creature the wrath-fire would be so very hard kindled, that the Body together with the spirit, will afford and produce an Eternal wrath-Salitter in Hell.

121. For, the spirit, which is generated in the Heart, must in its Body walk through the midst or Center of the *Hellish Gates*, and may very easily be kindled, they are as wood and fire, which will burn, if thou pourest no water in among them.

122. O man, thou wert not created together with and as the Beasts, by the word, from Good and Evill; and if thou hadst not eaten of good and Evil, then the Wrath-fire would not have been in thee, but by that means thou hast also gotten a bestial Body: It is done, The Love of God take pity, and have Mercy in that behalf.

123. But, that after the conceiving and compacting of the word together in the astringent quality at the hinder gums upon the Tongue, the Mouth openeth it self wide; and the compacted and united spirit goeth forth together at the Mouth, which Spirit is
bus . H h h 2 generated

generated both out of the Heart, and also out of the astringent and bitter quality : it signifieth, that the creatures would live in great anguish and *adversity*, and would not be able to generate through one Body, but through Two;

124. For the Astringent and bitter quality receiveth the power from the spirit out of the Heart, and infecteth or affecteth it self therewith ; And therefore is Nature now become *too weak* in the spirit of the heart, and is not able to elevate its own innermost Birth of the Heart, and for that cause Nature hath brought forth a Male and a Female.

125. Thus it denoteth also the Evil and Good will, in the whole or *universall* Nature, and in all the Creatures ; that there would be a continuall wrestling fighting and destroying, from whence this world is *rightly called*, a valley of Misery, full of Crosses, Persecutions, Toyles and Labours. For when the spirit of Creation entred into the midst and interposed its power, it was fain to make and form the Creation in the midst or center of the Kingdom of Hell.

126. And now seeing the outermost Birth or Geniture in Nature, is *Two-fold*, that is, both Evill and Good, therefore it is that there is a *perpetual tormenting*, squeezing, lamenting and howling ; and the Creatures in this life are subject to torments, and afflictions, so that *this Evill World is justly call'd a murtherous Denne of the Devill.*

127. But, that the astringent and bitter spirit fitzeth still in its seat at the hinder gums on the Tongue, and

and thrusteth forth the word at the Mouth, and yet cannot get away from thence ; it signifieth, that the Devil and the wrath of God would indeed be domineering in all the Creatures, yet should not have full power in them, but must stay in Prison, and there would belch forth or blow into all the creatures, and plague them, but should not overcome them, unless the Creatures themselves are minded to tarry there, in that place : or love to live in the qualities, and be of the conditions of the Devill, and wrath of God.

128. Just as the *Meek* spirit of the Heart goeth through the astringent and bitter quality, and overcometh it ; and though it be indeed infected with the astringent and bitter spirit, yet it teareth and breaketh thorough, as a Conquerour; but if it should wilfully sit still in the hollow hole in the astringent and bitter spirit, and suffer it self to be taken captive, and would not fight, then the fault were its own.

129. And thus it is also with those Creatures, which will continually *sore* and *reap*, in the Hellish fire, especially *that man*, who liveth in a continual desire of Pride, Covetousnesse, Envy, and Wrath, and will at no time fight and strive against them with the spirit and fire of *Love*; such a one himself pulleth the wrath of God, and the burning hellish fire, upon his Body and Soul.

130. But, that the Tongue doth crouch so much towards the neather gums when the word goeth forth, it signifieth and denoteth the animated or soulish spirit of the Creatures, especially of *Man*.

131. The word, which conceiveth it self at the upper Gums, and which qualifieth or unitereth with the

Of the Creation of Heaven and Earth, Ch.XVIII.
 the astringent and bitter spirit, signifieth the *seven spirits of Nature*, or the Astrall Birth or Geniture, in which the Devill ruleth, and the Holy Ghost opposeth him therein, and overcometh the Devill.

132. But the Tongue signifieth the *Soul*, which is generated from the *seven spirits of Nature*, and is their *Sonne*: and so now when the *seven spirits will*, then the Tongue must stirre, and must perform their demands.

133. If the Astrall spirits *would not* prove false, and would not woe the Devill to commit adultery with him; then they would *bide* the animated or *soulish* spirit, and hold it fast in their *Bands* as a Treasure, when they fight with the Devill: Just as they hide and cover the Tongue; when they wrestle with the astringent and bitter quality; as their best Jewel.

134. Thus you have a short and *real* Introduction concerning the word, which God hath spoken; rightly described in the knowledge of the *Spirit* faithfully imparted according to my *Gifts*, and the *Talent*, I am entrusted with.

Now it may be Asked:

What then is it that God Spake, when He said;

*Let there be light, and
there was Light?*

The Depth.

135. The *Light* went forth from the innermost Birth or Geniture, and kindled it self in the outermost.

Note

and in wonder, as all the world did light
unto them to see. **Note.**

It gave again to the outermost, a natural peculiar
Light of its own.

136. Thou must not think, that the Light of the Sun and of Nature is the Heart of God, which shineth in secret; No; thou oughtest not to worship the Light of Nature, it is not the Heart of God, but it is a Kindled Light in Nature; whose Power and Heart standeth in the unctuousness or fatness of the sweet water, and of all the other spirits in the third Birth or Geniture; and is not called God.

137. And though it be generated in God and from God, yet it is but the instrument of his handy-work which cannot apprehend and reach back again to the clear Deity in the deepest Birth or Geniture, as the flesh cannot apprehend or reach the Soul.

138. But it must not so be understood, as if the Deity were separated from Nature; no, but they are as Body and Soul: Nature is the Body, and the Heart of God is the Soul.

Now a Man might Ask. What kind of Light then was it, which was kindled;

was it the Sun and Stars? **Answer.**

139. No; the Sun and Stars were first created but on the Fourth Day, out of that very Light; there was a Light arisen in the seven spirits of Nature, which had no peculiar distinct seat or place, but did shine every where all over; but was not

bright like the Sun, but like an azure Blew and Light, according to the kind and manner of the qualifying or fountain spirits ; till afterwards the right Creation and kindling of the fire in the water in the astringent spirit, followed, *viz.* the Sun.

The Nineteenth Chapter.

Concerning the Created Heaven, and the form of the Earth and of the Water, as also concerning Light and Darkness.

Concerning Heaven.

I.

The true *Heaven*, which is our own proper humane Heaven, into which the Soul goeth when it parteth from the Body, and into which Christ our King is entred ; and from whence it was that he came from his Father, and was born, and became *Man* in the Body or Womb of the Virgin Mary ; hath hitherto been close hidden from the children of men, and they have had many Opinions about it.

2. Also the learned have scuffled about it with many strange scurrilous writings, falling one upon another in calumnious and disgraceful terms, whereby the holy Name of God hath been reproached, his Members wounded, his Temple destroyed, and the holy Heaven profaned with their calumniating and malitious Enmity.

3. *Men*

3. Men have alwaies been of the Opinion, that Heaven is many hundred, nay many thousand Miles distant from the face of the Earth, and that God dwelleth onely in that Heaven.

4. Some ^t Naturalists or Artists have undertaken to measure that height and distance, and have produced many strange and monstrous devices. Indeed, before this my knowledge and *Revelation* of God, I held that onely, to be the true Heaven, which, in a round Circumference and sphear, very azure of a Light Blew colour, Extends it self above the Stars, supposing that God had therein his peculiar Being, and did rule onely in the power of his holy Spirit in this world.

5. But when this had given me many a hard blow and repulse, doubtlesse from * the Spirit, which had a great Longing yerning towards me, at last I fell into a very deep Melancholy and heavy sadnessse, when I beheld and contemplated the great Deep of this world, also the Sun and Stars, the Clouds, Rain and Snow, and considered in my spirit the whole Creation of this world.

6. Wherein then I found to be in all things, *Evil and Good*, Love and Anger; in the inanimate creatures, viz. in Wood, Stones, Earth, and the Elements, as also in Men and Beasts.

7. Moreover, I considered the little spark of light, *Man*, what he should be Esteemed for, with God in comparison of this great work and fabrick of Heaven and Earth?

8. But finding that in all things there was *Evill and Good*, as well in the *Elements* as in the Creatures, and that it went as well in this world with the wicked, as with the vertuous honest and Godly, also,

Physici.
Studies of
Natural Phi-
losophy called
Physicks. or
the Mathe-
maticians.

*the holy
Spirit.*

that the Barbarous People had the best Countries in their possession, and that they had more Prosperity in their wayes, then the vertuous honest and Godly had.

9. I was thereupon very Melancholy perplexed and exceedingly troubled, no Scripture could comfort or satisfie me; though I was very well acquainted with it, and versed therein; at which time the Devil would by no means stand Idle, but was often beating into me, many Heathenish Thoughts, which I will here be silent in.

10. But when in this affliction and trouble I elevated my spirit, which, then I understood very little or nothing at all what it was, I earnestly raised it up into God, as with a great storm or onset, wrapping up my whole Heart and Mind, as also all my Thoughts and whole will and resolution, incessantly to wrestle with the Love and Mercy of God, and not to give over, unlesse he blessed me, that is, unlesse he enlightened me with his holy Spirit, whereby I might understand his will, and be rid of my sadness.

And then the spirit did break thorough.

11. But when, in my resolved zeal, I gave so hard an assault storm and onset upon God, and upon all the Gates of Hell, as if I had had more reserves of vertue and power ready, with a resolution to hazard my life upon it, which assuredly were not in my ability, without the assistance of the Spirit of God; suddenly after some violent Storms made, my spirit did break thorough the Gates of Hell, even into the innermost Birth or Geniture of the Deity, and there I was embraced with Love, as a Bridegroom.

groom embraceth his dearly beloved Bride.

12. But the greatnessse of the triumphing that was in the spirit, I cannot expresse either in speaking or writing: neither can it be compared with any thing, but with that, wherein the life is generated in the midst of Death, and it is like the Resurrection from the Dead.

13. In this light my spirit suddenly saw through all, and *in and by* all the Creatures even in Herbs and Grasse it knew God, Who he is, and How he is, and What his will is: and suddenly in that light my will was set on by a Mighty impulse, to describe *the Beeing of God*.

14. But because I could not presently apprehend the deepest Births of God in their *Beeing*, and comprehend them in my *Reason*, there passed almost *Twelve* years, before the exact understanding thereof was given me.

15. And it was with me as with a young Tree, which is planted in the Ground, and at first is young and tender, and floutishing to the Eye, especially if it comes on lustily in its growing: But doth not bear fruit *presently*; and though it blossometh, they fall off; also many a cold wind, frost and snow, puffe upon it, before it comes to any growth, and bearing of Fruit.

16. So also it went with this spirit: the first fire was but a *Seed*, and not a constant lasting Light: since that time many a cold wind blew upon it: but the Will never extinguished.

17. This Tree was also often tempted to try whether it would bear Fruit, and shew it self with Blossoms; but the *Blossoms* were struck off till this very

17. From this Light now it is,
that I have my knowledge, as also
my will impulse and driving,
and therefore I will set down this knowledge in writing
according to my Gift, and let God work his will ; and though I should Irritate or enrage the whole world, the Devill, and all the Gates of Hell, I will look on and wait what the LORD intendeth with it.

18. For I am too too weak to know his Purpose ;
and though the spirit affordeth in the Light to be known some things, which are to come, yet, according to the outward man I am too weak to comprehend the same.

19. But the animated or soulish spirit, which qualifieth or uniteth with God, that comprehends it well, but the bestial Body attains onely a Glimpse thereof, Just as if it lightned : for this is the posture of the innermost Birth or Geniture of the soul, when it teareth through the outermost Birth or Geniture in the elevation of the Holy Ghost, and so breaketh through the Gates of Hell ; but the outermost Birth presently shuts again : for the wrath of God bolteth up the firmament, and holds it captive in its Power.

20. And then the knowledge of the outward Man is gone, and he walketh up and down in an afflicted and anxious Birth or Geniture, as a woman with child, who is in her travel, and would alwayes faire bring forth her child, but cannot, and is full of Throes.

21. Thus.

21. Thus it goeth also with the bestial Body, when it hath once tasted of the sweetnesse of God, then it continually hungereth and thirsteth after it: But the Devil in the power of Gods wrath opposeth exceedingly, and so a Man in such a course must continually stand in an anxious Birth or Geniture, and so there is nothing but fighting and warring in his Births or Genitures.

22. I write not this for mine own glory, but for a comfort to the Reader, so that if perhaps he be minded to walk with me upon my Narrow Bridge, he should not suddenly be discouraged dismayed and distrustfull, when the Gates of Hell and Gods wrath meet him, and present themselves before him.

23. When we shall come together over this narrow Bridge of the fleshly Birth or Geniture, to be in yonder green Medow, to which the wrath of God doth not reach or come, then we shall be fully requited for all our damages and hurts we have sustained: though indeed at present the world doth account us for fooles, and we must suffer the Devill in the power of Gods wrath, to Domineer, Rush and roar over us: It should not trouble us, for it will be more excellent Reputation to us in the other life, then if in this Life we had worn a Royal Crown: and there is so very short a time to get thither, that it is not worth the being called a Time.

Now Observe:

24. If thou fixest thy Thoughts concerning Heaven, and wouldst fain conceive in the Mind What it is, and Where it is, and How it is; thou needest not

to swing or cast thy Thoughts many thousand Miles off, for, that Place or that Heaven is *not thy Heaven.*

25. And though indeed that is united with thy Heaven, as one Body, and so together is *But the One Body of God*, yet thou art not in that very place, which is become a *Creature* aloft many hundred thousand Miles off, but thou art in the *Heaven of this world*, which containeth also in it just such a Deep, as is not of any Humane Number, [or is Circumscriptive].

26. For, the *true Heaven* is every where, even in that very Place where thou standest and goest, and so when thy spirit apprehendeth the innermost Birth or Geniture of God, and presleth in through the astral and fleshly geniture, then it is clearly in Heaven.

27. But that there is assuredly a *pure glorious Heaven* in all the three Births or Genitures aloft above the Deep of this world, in which Gods Being together with that of the holy Angels riseth or springeth up, very purely, brightly beautifully and joyfully, is *undeniable*, and he is *not born of God* that denyeth it.

But thou must know,

28. That the place of this world with its innermost Birth or Geniture uniteth or qualifieth with the Heaven aloft *above us*, and so there is one Heart, one Being, one Will, one God, *All in All.*

29. But that the place of this world, is not called Heaven, and that there is a firmament or fast inclosure between the *upper Heaven* above us; it hath this understanding or meaning, as followeth.

30. The

30. The upper Heaven compriseth the two Kingdoms, that of *Michael* and that of *Uriel*, and of all the holy Angels, which are *not fallen* with *Lucifer*, and that Heaven continueth as it was from Eternity, before the Angels were created.

31. The Other Heaven is this world; in which *Lucifer* was a King, who kindled the outermost Birth or Geniture in Nature, and that now is the wrath of God, and cannot be called God or Heaven, but *Perdition*.

32. Therefore the upper Heaven includeth it self up so far in its outermost Birth or Geniture, and reacheth so far as the wrath of God reacheth, and so far as the Government or Dominion of *Lucifer* hath reached, for the corrupted or perished Birth or Geniture cannot comprehend the Pure.

33. That is, the outermost Birth or Geniture of this world cannot comprehend the outermost Birth or Geniture of Heaven *abst* above this world, for they are one to the other as the Life and the Death, or as a *Man* and a *Stone* are one to the other.

34. And therefore there is a strong firmament or inclosure between the outermost Birth or Geniture of the upper Heaven, and that of this world: for the firmament between them is *Death*, which ruleth and reigneth every where in the outermost birth in this world, and this world is so bolted up therewith, that the outermost Birth of the upper Heaven cannot come into the outermost Birth of this world, there is a great Cliff or Gulph between them. And therefore in our outermost Birth or Geniture we cannot see the Angels, neither can the Angels dwell with us in the outermost Birth of this world, but in the innermost they dwell with us.

35. And

36. And so when we fight with the Devill, they keep off his Blowes in the innermost Birth, and are the Defence and Protection of the holy Soul.

37. Therefore we can neither see nor comprehend the holy Angels : for the outermost Birth of their Body is incomprehensible to the outermost Birth or Geniture of this world.

38. The second Birth of this world standeth in the life, for it is the *Astral Birth*, out of which is generated the *third* and holy Birth or Geniture, and therein Love and wrath strive one with the other.

39. For the second Birth standeth in the seven qualifying or fountain spirits of this world, and is in all places, and in all the Creatures, as also in Man : But the Holy Ghost also ruleth and reigneth in the *second* birth, and helpeth to generate the *third* holy Birth or Geniture.

40. But this third Birth or Geniture is the clear and *holy Heaven*, which qualifieth or uniteth with the Heart of God without distinct and above all Heavens, as one Heart ; also they are the one Heart, which holdeth and beareth up or sustaineth the place of this world, and holdeth the Devil Captive in the outermost birth in the Anger fire, as an Almighty incomprehensible God.

41. *And out of this Heart, JESVS CHRIST the Sonne of God, in the Womb or Body of the Virgin Mary, went into all the three Births or Genitures, and assumed*

assumed them really, that He might through and with his innermost Birth or Geniture, take the Devill Death and Hell Captive in the outermost Birth, and overcome the wrath of God as a King and Victorious Prince; and in the power of his Geniture or Birth in the flesh, presse thorough all Men.

42. And so by this entring of the innermost Birth of the Heart of the Heaven of this world, into the Astrall and outermost, is JESUS CHRIST the Sonne of God and of Mary, become the Lord and King of this our Heaven and Earth, who ruleth and reigneth in all the three Births or Genitures over Sin, the Devil, Death, and Hell, and so we with him, presse through the sinful corrupted and outermost dead Birth or Geniture of the flesh, through Death and the wrath of God into our Heaven.

43. In this Heaven now sitteth Our King JESUS CHRIST, at the right hand of God, and encompasseth or surroundeth all the three Births, as an almighty Sonne of the Father, who is present in and throughout all the three Births in this world in all Corners and Places, and comprehendeth, holdeth, and beareth up or sustaineth

all, as a new Born Sonne of the Father, in the power and upon the Seat or *Throne* of the once Great mighty Potent, and now expell'd, accursed, and Damned; King *Lucifer* the Devill.

44. Therefore thou child of man, be not discouraged, be not so timorous and pusillanimous: for if thou sowest in thy zeal and earnest sincerity *the seed of thy Teares*, thou dost not sow it in Earth, but in *Heaven*; for in thy astral Birth, thou sowest, and in thy animated or soulish Birth, thou reapest, and in the Kingdom of heaven thou, possessest and enjoyest it.

45. While thou livest in this strugling or *striving* Birth or Geniture, thou must Buckle and suffer the Devil to ride upon thee: but so hard as he striketh thee, so hard thou must strike him again, if thou wilt defend thy self. For when thou fightest against him, thou stirrest up his wrath-fire, and destroyest his Nest, and this is then, as a great *combustion*, and as a great strong Battel maintained against him.

46. And though thy Body perhaps is put hard to it and suffers pain in misery, yet it is much worse with him when he is vanquished, for then he roareth like a Lion, which is *robbed* of her young whelps, for the fiercenesse and wrath of God tormenteth him: but if thou lettest him Lodge *within* thee, then he groweth fat and *wanton*, and will vanquish thee, in Time.

47. Thus thou hast a real description of *Heaven*: And though perhaps thou canst not in thy Reason conceive it: Yet I can very well Conceive it, therefore consider Rationally and seriously upon it; What God is.

48. Thou seest in this world Nothing but the

Deep

Deep, and therein the Stars, and the Birth or Geniture of the Elements: now wilt thou say, God is not there? pray then what was there in that place before the time of the world? Wilt thou say, there was Nothing: then thou speakest without Reason, for thou must needs say, that God was there, or else nothing would there have come to be.

49. Now if God were there then, who hath thrust him out from thence, or vanquished him, that he should be there no more? But if God be there, then he is indeed in his Heaven, and moreover, in his Trinity.

50. But the Devil hath kindled the Bath or Lake of wrath, whence the Earth and Stones, also the Elements, are become so fluctuating, as also cold bitter and hot, and so hath + destroyed the outermost + killed or Birth or Geniture. ^{murthered,}

51. Whereupon now this Treatise and my whole purpose is to describe, how it is come to be living and revived again, and how it regenerateth it self again: And from * thence also in the Creatures the * the wrath beastial Flesh is come to be, but Sin in the Flesh is the wrath of God.

Another Question, which is chiefly treated of in this Book, is this, viz.

Where then shall the Wrath of God become?

Answer.

52. Here the spirit answereth, that at the End of the Time of this corrupted Birth or Geniture, after the Resurrection from the Dead, this place or space, where the Earth now is, will be given to the Devil for

for a propriety or Possession and *House* of wrath; yet not through and in all the three Births or Genitures, but onely in the outermost, in which he now standeth. But the innermost will hold him Captive in its might and strength, and use him for a footstool, for as the Dust under its foot, which innermost Birth he will never be able either to comprehend or to touch. ¶ No 11. Bo 11. 11. 11. CHIRCH. ¶

b. 5. 3. For it hath not this understanding or meaning, that the wrath-fire should be extinguished, and be no more; for then the Devils also must become *Holy* Angels again, and live in the holy Heaven; but that not being so; a Hole Burrough or Dungeon in this world must remain, to be their Habitation.

¶ 5. 4. If Mans Eyes were but opened, he should see God every where in his Heaven; for Heaven standeth in the innermost Birth or Geniture every where.

¶ 5. 5. Moreover when Stephen saw the Heaven opened, and the Lord JESUS at the right hand of God, there his spirit did not first swing it self up aloft into the upper Heaven, but it penetrated or pressed into the innermost Birth or Geniture, wherein Heaven is every where. ¶ No 11. Bo 11. 11. 11. CHIRCH. ¶

¶ 5. 6. Neither must thou think, that the Deity is such a kind of Being as is onely in the upper Heaven, and that the Soul when it departeth from the Body, goeth up aloft into the upper Heaven many hundred thousand Miles off, ¶ No 11. Bo 11. 11. 11. CHIRCH. ¶

¶ 5. 7. It needeth not do that, but it is set or put into the innermost Birth, and there it is with God; and in God, and with all the holy Angels, and can suddenly be above, and suddenly beneath; it is not hindred by any thing.

¶ 5. 8. Even in the innermost Birth, the upper and neather

neather Deity is one Body, and is an open Gate: the Holy Angels converse and walk up and down in the innermost Birth of this world by and with our King J E S U S C H R I S T, as well as in the uppermost world aloft in their Quarters Courts or Region.

59. And where then would or should the Soul of Man rather be, then with its King and Redeemer J E S U S C H R I S T. For, near and afar off in God is one thing, one comprehensibility, Father Sonne and Holy Ghost, every where, all over.

60. The Gate of the Deity in the upper heaven is no other, also no brighter, then it is in this world; and where can there be greater Joy then in that place, where every hour and Moment beautiful loving dear new born children and Angels come to Christ, which are press'd or penetrated through Death into Life?

61. Doubtless they will make large Relations of many Fights; and where can there be greater Joy, then where, in the midst of Center of Death, life is Generated continually?

62. Doth not every soul bring along with it a new Triumph? and so there is nothing else, but an exceeding friendly wellcoming and Salutation there.

63. Consider, when the Soules of children come to their Parents, who in the Body did Generate them, whether Heaven can choose but be there? or dost thou think my writing is too Earthly?

64. If thou were come to this Window, thou wouldest not then say that it is earthly; And though I must indeed use the earthly Tongue, yet there is a true heavenly understanding couched under it, which in my outermost Birth I am not able to express either in writing or in Speaking.

65. I know very well, that the word concerning
the

the three Births, cannot be comprehended or apprehended in every Mans Heart, especially where the Heart is too much steeped soaked or drowned in the flesh, and bolted and Barred up with the outermost Birth.

66. But I cannot render it otherwise then as it is, for it is just so: and though I should write meer Spirit, as indeed and truth it is no other, yet the heart understandeth only Flesh.

Concerning the Constitution and form of the Earth.

67. Many Authors have written, that Heaven and Earth were created out of NOTHING: but I do wonder, that among so many excellent Men there hath not one been found, that could yet describe the true Ground; seeing the same God which now is, hath been from Eternity.

68. Now where nothing is, there nothing can come to be: All things must have a Root, else can nothing grow: If the seven Spirits of Nature had not been from eternity, then there would no Angel, no Heaven, also no Earth, have come to be.

69. But the Earth is come from the corrupt Salitter of the outermost Birth or Geniture, which thou canst not deny, when thou lookest on Earth and Stones, for then thou must needs say, that Death is therein: And on the other side also thou must needs say, that there is a Life therein, otherwise neither Gold nor Silver, nor any Plant Herbe Grasse or Vegetable could grow therein. Now

Now one might Ask.

Are there also all the three Births or Gestures
therein.

Answe[r] to the Question.

70. Yes: the Life preserveth thorough Death: the outermost Birth is the Death: the second is the Life, which standeth in the wrath-fire and in the Love; And the Third is the Holy Life.

An

Instruction, or Information.

71. The outward Earth is a bitter stinck, and is dead, and that every man understandeth to be so. But the Salitter is destroyed or killed through Death: for thou canst not deny, but that Gods wrath is in the Earth, otherwise it would not be so astringent, bitter, fowr, venomous and poisonous, neither would it engender such poisonous venomous Evill wormis and creeping things. But if thou shouldest say, that God hath created them thus, out of his Purpose, that is as much, as if thou shouldest say, that God himself is Evil, Malice, Malignity or Wickednesse?

Pray tell me; Why was the Devil entell'd
or Thrust out?

72. Surely thou wilt say, because of his Pidge,
In that he would needs be above God.

But Guess Sir, with what he would do so: what Power had he to do it?

Here tell me, if thou knowest any thing of it; if thou

Of the Form of the Earth, of the Water, &c. Ch.XIX.
thou knowest Nothing, be silent and attentive.

37. Before the Times of the Creation He sate in the *Salitter* of the Earth, when it was yet Thin or Transparent, and stood in a heavenly holy Birth or Geniture, and was in the *whole* Kingdom of this world, therein it was neither Earth nor Stones, but a heavenly *Seed*, which was generated out of the seven qualifying or fountain spirits of Nature; for therein sprung up heavenly fruits forms and Ideas, which were a pleasant *delightfull* food of Angels.

74. But when the *wrath* did *burn* therein, then it was killed and destroyed in Death: Yet not so to be understood, as if it were therefore altogether *quite* dead: For how can any thing in God dyc totally, that hath had its Life from eternity?

75. But I. the *outermost* Birth or Geniture was burnt up, frozen, drown'd, stupified, chilled, and stark benummed.

76. But II. the *Second Birth* or Geniture generateth the Life again in the outermost.

* Birth. 77. And III. the *Third** is generated between the first and the second, that is, between Heaven and Hell in the *midst* or Center of the wrath-fire, and the spirit presseth thorough in the wrath-fire, and generateth the *Holy* Life, which standeth in the power of the Love.

78. And in this same Birth or Geniture shall those Dead arise who have sown a *holy Seed*, and those who have sown in the *wrath*, will arise in the *Wrath*-fire: for the Earth will *revive* and be living again: seeing the Deity in *Christ* hath regenerated *it* anew again through his *Flesh*, and exalted *it* to the right hand of God: but the wrath-fire abideth in its own Birth or Geniture.

79. But

79. But if thou sayst, that there is no Life in the Earth, thou speakest as one that is blind ; for thou mayst see plainly, that Herbs and Grasse grow out of it : *for vnde se te in terra sunt.*

80. But if thou sayst, it hath but one kind of Birth or Geniture : thou speakest again also like one that is blind : for the Herbs and Wood, which grow out of it, are not Earth, neither is the fruit which growtheth upon a Tree, wood ; so also the power and vertue of the Fruit is not God, neither ; but † God is in the Center, in the innermost Birth in all the three natural Births or Genitures, suddenly, and is not known, but onely † in the Spirit of Man ; also the outermost Birth in the fruit doth not comprehend conceive or contain him, but he containeth the outermost Birth of the fruit, and formeth it.

*Note how
God is in all
things, yet no
creature is
He,*

Another Question is,

Why then is the Earth so Mountainy, Hilly,
Rocky, Stony, and uneven ?

Answer.

81. The Hills came to be so in the driving together or Compaction : for the corrupted Salitter was more abounding in one place, then in another ; accordingly as the wheel of God was, as to its innate instanding or instant qualifying or fountain spirits.

82. For in those Places, where the sweet water in the standing wheel of God was chief or predominant, there much Earthly comprehensible or palpable water came to be.

83. But where the astringent Quality in the bit-
ternesse

ternesse in Mercurius was chief or predominant, there much Earth and Stones came to be.

84. But where the Heat in the Light was chief or predominant, there much Silver, and Gold, as also some fair clear Stones, in the flash of the Light came to be; but especially where the Love in the Light was chief or predominant, there the most precious Stones or Jewels, as also the best purest and finest Gold came to be.

85. But when the Lump of the Earth was press'd and compacted together, then thereby the water came to be squeezed and pressed forth: but where it was inclosed and press'd in with the astringent quality by hard Rocks, there it is yet in the Earth still, and hath since that time worn and made some great Holes or Veins for its passage.

86. In those places, where there are great Lakes and Seas, there the water was chief or predominant over that place in that Zenith or Elevation of the Pole; and there not being much Salitter in that place, there came to be as it were a Dale or Valley, wherein the water remained standing.

87. For the thin water seeketh for the valley, and is an humidity of the life, which did not elevate it self, as the astringent, bitter and fire's Quality hath done in those Creatures the Devils:

88. Therefore it alwaies seeketh the Lowest Places of the Earth; which rightly signifieth or resembleth the spirit of meeknesse, in which the life is Generated: as you may read concerning the Creation of Man, as also before, concerning the Species or condition of Water, Meeknesse, and such Qualities.

Of Day, and Night.

89. The whole Deity with all its Powers and operations, together with its innate or instant Being, as also its rising up, penetration, changing and alteration; that is to say, the whole Machine fabrick and work, or the whole generating or production, is all understood in the spirit of † the Word.

90. For in what proportion or *Harmony* soever, or innate or instant generating or production of Qualities soever, the spirit comprehendeth conceiveth & formeth the Word, and goeth forth therewith; Just such an innate or instant Birth, penetrating, rising, wrestling and overcoming, it hath also in *Nature*:

91. For when Man fell into Sin, he was remov'd out of the innermost Birth or Geniture, and set or put into the other two, which presently embrac'd him, and mix'd qualified or united with him and in him, as in their own propriety, and so Man instantly received the spirit, and all generatings or productions of the *Astral* Birth, and also of the outermost Birth or Geniture.

92. Therefore now it Expresseth or speaketh forth *all words*, according to the innate instant generating or production of *Nature*: for the spirit of Man, which standeth in the *Astrall* birth, and qualifieth or uniteth with the totall universall *Nature*, and is as it were the whole *Nature* it self; that formeth the word, according to the innate instant Birth or Geniture.

93. When it seeth any thing, then it giveth a *Name* to it according to its *Qualification* or condition:

of every word
or syllable in
every lan-
guage or dia-
lect of Lan-
guage.

Of the Form of the Earth, & of the Water, &c. Ch. XIX.
on: and if it be to do so, then it must also form or
frame or put it self into such a form, and generate it
self also with its Tone Sound or Articulation, just so
as the *thing* which it will give a Name to, doth ge-
nerate or *Compose* it self.

*And herein lyeth the kernell of
the whole understanding of the
Deitie.*

94. I do not write this, and bring it to light, that
others after me should presently fall a writing, and
publish the conceits of his own spirit herein, and
cry it up for *Saintly* or a Holy Thing.

95. Harken friend, there belongeth more then
so to this: thy animated or *soulish* spirit, must first
qualifie operate or *unite* with the innermost Birth or
Geniture in God, and stand in the *Light*, that it may
rightly know and understand the Astrall Birth or Ge-
niture, and that it may have a free and *open Gate* in-
to all the Births or Genitures, else thou wilt not be
able to write a Holy and true Philosophie, but as it
were full of † Lice and Fleas, and so thou wilt be
found a Mocker against God.

96. I conceive already, the Devill will get many
a one to ride upon his proud prancing Nagg: and
many will make themselves ready for the Journey
before they be well *Girt* *: I will not bear the
blame! with the Gir-
dle of Truth,

97. For what I here reveal or manifest: I must do
it; for the time of Breaking through is at *Hand*:
He that will now sleep, the stormy Tempest of the
fiercenesse, will rouze him.

98. But now that every one might have a care of
his

* or many evil
Beasts and
Creeping ver-
mine.

his affairs and doings; I would have them faithfully warned according to the impulse driving and will of the spirit.

Observe:

99. The Writer Moses saith, Gen. i. God separated the Light from the Darknesse, and called the Light Day, and the Darknesse Night, so out of Evening and Morning, the first Day came to be.

100. But being these words, Evening, and Morning, are contrary to the Current of Philosophie and Reason, therefore it may be conceived, that Moses was not the sole Original Author thereof, but that it was derived down to him from his Forefathers, who reckoned all the six Dayes of the Creation in one continued course, and preserved and kept the memory of the Creation, from Adam, in an obscure word, and so left it to posterity.

101. For Evening and Morning were not before the Time of the Sun and Stars, which most certainly and really were first created but on the Fourth Day, which I shall demonstrate from an assured certain ground, concerning the Creation of the Sun and Stars.

102. But there was Day and Night, which I will here declare according to my knowledge: Thou must here once more open the Eyes of thy spirit wide, if thou intendest to understand it; if not, then thou wilt remain blind.

103. And though this great work in Man hath remained hidden till this very day, yet God be praised, it will now once be Day, for the Day-spring or Morning-Rednesse breaketh forth. The Breaker-through or Opener of the innermost Birth sheweth,

and
2

and presenteth it self with its Red, Green, and white, Flagg, in the outermost Birth upon the Rainbow.

Observe:

Now thou Objectest:

How then could there be Day and Night, and not also Morning and Evening?

Answer.

104. *Morning, and Evening,* is and reacheth only up from the Earth to the Moon, and taketh its *Original* from the Light of the Sun, and this maketh Evening, and Morning, as also the *outward Day* and the *outward dark Night*, as every one knoweth.

105. But there was not a *twofold Creation* of Evening and Morning at that time; but when Evening and Morning did once begin, they kept their *constant course* all along from that time to this.

{ Day. } of the { Tage. }

106. The word (*Tage*) conceiveth it self at the Heart, and goeth forth at the mouth through the *way* or *Passage* of the astringent and bitter quality, and doth *not* awaken or *rouze* up the astringent and bitter quality, but goeth *directly* through their place, which is at the hinder Gums upon the Tongue, *forth*, very softly or *gently*, and incomprehensibly as to the astringent and bitter Quality.

107. But when it cometh forth upon the Tongue, then the Tongue and the upper Gums *close* the mouth,

mouth, but when the spirit thrusteth at the Teeth, and will go forth, then the Tongue openeth the mouth at the Teeth, and will go forth before the word, and doth as it were leap for Joy forth at the mouth.

108. But when the word breaketh thorough, then the Mouth within openeth wide, and the word conceiveth it self once more with its sound behind the astringent and bitter qualities, and rouzeth them up, as if they were lazy sleepers in the Darknesse, and goeth forth suddenly out at the Mouth.

109. And then the astringent quality drayleth after it as a drowzie Man, which is awakened from sleep: but the bitter spirit which goeth forth from the fire flash, lyeth still, and heareth or regardeth not, neither doth move.

These are very great things, and not so slight matters, as the Country-Man supposeth.

110. Now, that the spirit first conceiveth it self at the heart, and breaketh through all *watches* and Guards till it come upon the Tongue, unperceived, or unobserved: it signifieth, that the Light Brake forth out of the Heart of God, through the corrupted, outermost, fierce, dead, bitter and astringent Birth or Geniture in the Nature of this world; incomprehensibly both as to Death and the Devill, together with the wrath of God, as it is written in the Gospel of St. John, 1. Chap. verse 5. *The Light shone in the Darknesse, and the Dark-*

Darknesse comprehended it not.

111. But that the Tongue and the upper Gums close the Mouth, when the spirit cometh upon the Tongue: it signifieth, that the even qualifying or fountain Spirits of Nature in *this* world, at the time of the Creation were *not mortified* and Dead through the wrath of God, but were *lively active* and *vigorous*. For the Tongue signifieth or denoteth the life of Nature, in which standeth the animated *Soul*, and Holy Birth or Geniture: for it is a ^f Type of the Soul.

^f Prefiguration
or Resem-
blance.

112. But that the Spirit suddenly affecteth the Tongue, when it cometh upon it, whereupon it leapeth for Joy, and will go before the Spirit forth at the Mouth; it signifieth, that the seven qualifying or fountain spirits of Nature, which are called the *Astrall Birth*: when the Light of God, which is called the *Day*, rose up in them, they suddenly gat the *Divine Life* and *Will*, and so highly rejoiced, as the Tongue in the Mouth here doth.

113. But that the fore Gums widen *inward*, and give room for the spirit to do as it pleaseth: it signifieth, that the *whole Astral Birth* yielded it self very friendly and Courteously to the *will of the Light*, and did not awaken the fiercenesse in it.

114. But that the spirit, when it goeth forth at the Mouth, conceiveth it self yet *once more* behind the astringent quality upon the Tongue at the hindermost gums, and awakeneth or rouzeth up the astringent quality, being as it were *asleep*, and then goeth suddenly forth at the Mouth;

115. It signifieth, I. that the *astringent spirit* indeed must hold preserve and Image or frame all in the

the whole Nature, but it is *after* the spirit of the Light hath first formed it, and that then first the Light awakeneth the *astringent* spirit, and giveth all into the Hands thereof to hold or preserve it.

116. And that must be, because of the outermost comprehensibility or *Palpability*, which must be held and sustained by the *astringent* fiercenesse, else nothing would subsist in its *Body*, neither could the compressed Compacted Earth and Stones subsist; but would be again a broken Thick muddy and dark *Salitter*, such as at first moved in the whole Deep.

117. It signifieth also, ^{2°} that this *Salitter*, at last, when the spirit hath done with its *Creation*, and *work*, in this world; shall be rouzed up and *revived* at the Last Judgment Day.

118. But, that the spirit conceiveth it self *behind* the *astringent* quality, and not *in* the *astringent* quality, and so awakeneth or rouzeth it up: it signifieth, that the *astringent* Nature will *not comprehend* the Light of God in its *own* proper Way, but shall *rejoyce* in the Light of the *Grace*, and be awakened or raised up thereby, and *perform* the *will* of the Light, as the beastial Body of Man effecteth and performeth the *will* of the spirit, and yet these are *not* two severed Things.

119. But why the bitter spirit *lyeth still*, and neither heareth nor comprehendeth or apprehendeth the work of the spirit, it signifieth, that the bitter wrath-fire, which existeth in the flash of fire, at the time of the Birth or Geniture of the Light, and *still also*, is not awakened by the Light, also doth not comprehend it, but *lyeth captive*, imprisoned in the outermost Birth or Geniture, and must give leave

to the spirit of Light, to do its work in Nature, how it pleaseth, and yet can neither see, hear nor comprehend the work of the Light.

120. Therefore ~~no~~ Man ought to think, that the Devill is able to tear the works of the Light, out of his Heart, for he can neither see nor comprehend them : And though he rage and raveth in the outermost Birth in the *Flesh* as in his Castle of Robbery or Fort of Prey ; be not discouraged or dismay'd : onely take heed thou thy self bring not the works of wrath into the *Light* of thy Heart, and then thy soul will be safe enough from the deaf and dumb Devill, who is blind in the Light.

121. Thou shouldest not suppose, that which I write here, to be as a *doubtful* Opinion, questionable whether it be so or no : For, the Gate of Heaven and Hell standeth open to the spirit, and in the light pressleth through them both, and beholdeth them, also proverth or Examineth them : for the Astrall Birth or Geniture liveth *between* them both ; and must endure to be squeezed.

122. And though the Devil cannot take the Light from me, yet he hideth or eclipseth it often with the outward and fleshly Birth or Geniture, so that the Astrall Birth or Geniture is in anxiety, and in a straight, as if it were captivated or imprisoned.

123. And these onely are his *Blowes* and *Strokes*, whereby the Mustard Seed is overwhelmed, covered, and obscured : Concerning which also the Holy Apostle Paul saith, that a great Thorn was given him in his *Flesh*, and he besought the Lord earnestly, to take it from him, whereupon the Lord answered, Let my Grace be sufficient for thee, 2 Cor. 12. v. 7, 8, 9.

124. For

124. For he was also come to this place, and would fain have had the Light without obstruction or hindrance as his own in the Astrall Birth or Geniture. But it could not be: for the wrath resteth in the fleshly Birth, and must bear or endure the corruption or putrefaction in the flesh: but if the fiercenesse should be quite taken away from the Astrall Birth or Geniture, then in that, he would be like God, and know all things, as God himself doth.

125. Which now at present that Soul onely ^{in this Life,} knoweth, which qualifieth operateth or uniteth with the Light of God, but cannot perfectly bring it back again into the Astral Birth or Geniture; for it is another Person.

126. Just as an Apple on a Tree cannot bring its Smell and Taste back again into the Tree or into the Earth, though it be indeed the sonne of the Tree; so it is also in Nature.

127. The Holy Man Moses was so high and deep in this Light, that the Light glorified Clarified or Brightned the Astrall Birth also, whereby the outermost Birth of the Flesh in his Face was clarified brightned or Glorified; and he also desired to see the Light of God perfectly in the Astrall Birth or Geniture.

128. But it could not be; for the Barre or Bolt of the wrath lyeth before it: for even the whole or universal Nature of the Astral Birth in this world cannot comprehend the Light of God, and therefore the Heart of God is hidden and concealed, which however, dwelleth in all places, and comprehendeth All.

129. Thus thou seest, that the Day was created before the time of the Sun and Stars: for when God

said, Gen. i. v. 3. **Let there be Light:** there the Light brake thorough the Darknesse, but the Darknesse did not comprehend it, but remained sitting in its Seat.

130. Thou seest also, how the Wrath of God in the outermost Birth of Nature lyeth hid, and resteth, and cannot be awakened, unless men themselves rouze or awaken it, who with their fleshly Birth or Geniture qualifie operate or unite with the wrath in the outermost Birth of Nature.

131. Therefore if any one should be *Damned* into Hell, he ought *not* to say; that God hath done it, or that he *willeth* it to be so; but *Man* awakeneth or stirreth up the wrath-fire in *himself*, which if it groweth burning, afterward qualifieth mixeth or uniteth with Gods wrath, and the hellish fire, as one thing.

132. For when thy Light is extinguished, then thou standest in the Darknesse, and in the Darknesse the wrath of God is *hidden*, and so if thou awakenest it, then it *burneth* in thee.

133. There is fire even in a Stone, but if you do not strike upon it, the fire remaineth *hidden*, but if you strike it, then the fire *Springs forth*; and then if any combustible matter be near it, that will take fire and burn, and so it cometh to be a Huge fire: and thus it is also with *Man*, when he kindleth the resting wrath-fire, which is otherwise at Rest.

of the { **Night.**
Pacht.

134. The word (**Pacht**) conceiveth it self first at the Heart, and the spirit *grunteth* with or in the astringent Quality, yet not wholly comprehensible to the astringent Quality ; afterward it conceiveth it self upon the tongue : But *all the while* it grunteth at the Heart, the Tongue *shuts* the Mouth, till the spirit cometh, and conceiveth it self upon the tongue, but then it openeth the Mouth suddenly, and lets the spirit *go forth*.

135. And now, that the word conceiveth it self first at the Heart, and *grunteth* with or in the astringent Quality, it signifieth, that the Holy Ghost conceived it self *in the Darknesse* upon the Heart of God in the Astrall Birth or Geniture of the seven qualifying or fountain spirits : But that it *grunteth* within or at the astringent Quality, it signifieth, that the Darknesse was a contrary or *opposite* will against the Holy Ghost, at or against which, the spirit was *displeased*.

136. But that it goeth likewise through the *dark* way or Passage, it signifieth, that the spirit goeth forth also through the Darknesse, which is *yet* in a quiet Rest, and generateth it to be Light, if it hold still, and doth *not* kindle the fire.

Note.

137. Here is cause for the Judging world to see, and consider ; who **condemn Man in his**

his Mothers Body or Womb,

whereas they do not know, whether the wrath-fire of the Parents be fully kindled in the fruit, or not : and seeing that the Spirit of God moveth also in the Darknesse which standeth yet in Quiet Rest, and can easily generate the Darknesse to be Light : And moreover the *Hour* of Mans Birth or *Nativity* is very *helpful* and profitable for it : but in many it is very *hurtfull* and obstructive, but not *compulsive*.

138. But that the Mouth shutteth, when the spirit conceiveth it self upon the Heart, and that the astringent quality gruntest against and *with* or *in* it, it signifieth, that the whole Court Extent or Place of this world was *very dark* in the *Astrall*, and also in the outermost Birth or Geniture, and by the *strong* going forth of the spirit, became Light.

139. But that the bitter spirit is not *awakened*, whilst the spirit goeth through its Place, it signifieth, that the *dark Night* in the outermost Birth or Geniture of this world hath *never comprehended* the Light, also *never shall* comprehend it in all Eternity.

140. Hence it is, that the Creatures see onely the *Astrall Light* with their Eyes, else if the darknesse were not yet in the outermost Birth or Geniture, then the Astrall spirit could see *through* Wood and Stones, as also *through* the *whole Earth*, and could not be hindred by any thing ; Just as it is in Heaven.

141. But, now the Darknesse is separated from the Light, and *abideth* in the outermost Birth or Geniture, wherein the wrath of God resteth till the Last Judgment Day, but then the wrath will be kindled

kindled, and the darknesse will be the House or Habitation of Eternal *Perdition*, wherein Lord *Lucifer* together with all wicked Men, which have sownen into Darknesse into the soyl of the wrath, shall have their eternal Dwelling and *Residence*.

142. But the Astrall Birth, in which the natural Light now standeth, and wherein the *holy Birth* is Generated, shall be *also* kindled at the End of this Time, and the wrath and the *holy Birth* shall be separated asunder, for the wrath shall not comprehend the *holy Birth* or *Geniture*.

143. But the wrath in the Astrall Birth shall be given to the House of Darknesse for a Life, and *the Wrath shall be called the Hellish fire*: And *the House of darknesse*, which is the outermost Birth, shall be called *Death*: And *King Lucifer* shall be the *God therein*, and his Angels and all Damned Men shall be his Ministers Officers and Servants.

144. In this Devouring *Gulf* or *Throat* will rise up all manner of *Hellish Fruits* and *Forms*, all according to the hellish quality and kind; as in Heaven there spring up *Heavenly fruits* and *forms* according to the heavenly quality and kind.

145. Thus you may understand, what the Creation of Heaven and Earth, signifieth and is, also what God made on the *first Day*. Though indeed the first Three Dayes were not *distinguisht* or severed asunder by Evening and Morning, but a Time is to be reckoned and accounted as of Twenty four Hours.

Hours, as there is on high above the Moon, such a Time and Day.

146. Secondly, it is also therefore counted for a Humane Day, because doubtlesse the Earth instantly began its Revolution, and did turn Round about, once in such a period of Time, while God was separating, and so till he had separated, the Light from the **the Earth.* darknesse, and thus **it performed and finished its course the first Time.*

The Twentieth Chapter.

Of the Second Day.

I.

IT is written thus, concerning the second Day: *And God said; Let there be a Firmament in the midst of the waters, and let it be a distinction or division between the waters: so there God made the Firmament, and divided the waters under the firmament, from the waters above the firmament: and it was so done. And God called the firmament, Heaven; and so out of the Evening and the Morning the second day came to be;* Gen. i. v.6,7,8.

2. This description sheweth once more, that the Dear Man *Moses* was not the Original Authour thereof; for it is written very Obscurely, and not fully expressed, though indeed it hath a very excellent understanding and meaning.

3. And without Doubt the *Holy Ghost* would not have it revealed, lest the Devil should know all the Mysteries in the Creation. For the Devil, doth not

not know the Creation of the Light, viz. how Heaven is made out of the midst or Center of the water.

4. For he can neither see nor comprehend or apprehend the Light and holy generation or production, which standeth in the water of the Heaven, but the Generation or production only which standeth in the Astringent, Bitter, Sour, and Hot Quality, from whence existed the outermost Birth or Geniture, which is his Royall Fort or Castle.

5. The meaning is not, that he hath no power in the Elementary water, to possesse it; for the outermost corrupted Birth or Geniture in the Elementary water belongeth also to the wrath of God, and Death is also therein, as well as in the Earth.

6. But the spirit in Moses meaneth here, quite another sort of water, which the Devill can neither understand, nor comprehend: But if it should have been declared so long a time ago; then the Devill would have learned it from Man, and had without doubt strowed his hellish chaff also into it.

7. Therefore the Holy Ghost hath kept it hidden almost till the last Hour before the Evening, wherein his Thousand yeares are accomplished, and then he must be let loose again for a little season, as is to be read in the Revelat. ch. 20. v. 3.

[“After that Summer, cometh the Last Winter:
“but the Sun will shine warm yet, before that
“Time:”]

8. But being he is now loose from the chains of Darknesse, God causeth Lights to be set up every where in this world, whereby Men might learn to know

know him and *his feats* and wiles, and beware of him.

9. Whether he be *loose or no*, I offer it to every one to Consider; view but the world in the clear Light, and thou wilt find, that at present the *four new Sonnes*, which the Devill generated, when he was thrust out of Heaven; *do govern the world*, viz. 1. Pride, 2. Covetousnesse, 3. Envy, 4. Wrath; These rule the world at present, and are the *Devills Heart*, his animated or *soulisb spirit*.

10. Therefore view the world very well, and then thou wilt find, that it *fully qualifieth uniteth and Co-worketh* with these *four new Sonnes* of the Devil. Therefore men have cause to look circumspectly to themselves. For *this is the Time*, of which, all the Prophets have prophesied: and Christ in the Gospel, saying: *Thinkest thou, that the Sonne of Man will find any faith, when he shall come again to judge the world?* Luke 18. v. 8.

11. The world supposeth, that it flourisheth now, and standeth in its *Flower*, because the clear Light hath moved over it; But the spirit sheweth to me, that it standeth in the *midst or Center of Hell*.

12. For it forsaketh the Love, and hangeth on Covetousnesse, Extortion and Bribery; there is *no Mercy at all* therein: Every one cryeth out, if I had but *Money!* Those that are in Authority and power suck the very Marrow from the Bones of Men of low Degree and Rank, and feed upon the sweat of their

Browes. Briefly, there is nothing else but Lying, Cozening, robbing and murthering, and so may very justly be called the Devils Nest and dwelling House.

13. The *Holy Light* is now adayes accounted a meer History and bare knowledge, and that the spirit *will not work* therein ; and yet they *suppose*, that is Faith, which they profess with their *Mouthes*.

14. O thou blind and foolish world ! full of Devils. It is *not* Faith, to know, that Christ dyed for thee, and hath shed his Blood for thee, that thou mightest be *saved* : This *in thee* is but a meer History and knowledge, The Devil also knoweth as much, but it profiteth him *Nothing* : so thou also, thou foolish world, goest *no further*, but contentest thy self with the *bare knowledge*, and therefore this thy knowledge will *Judge* thee.

15. But if thou wouldest know, what the *true Faith* is, then observe : *Thy heart must not qualifie or co-operate with the four Sonnes of the Devill, in Pride, Covetousnesse, Envy, Wrath, Extortion, Oppression, Lying, Deceiving, Murther, and tearing the Bread out of thy neighbours Throat, studying day and night to do mischief, in bringing subtle Devices and designes to Effect,*

Effect, that thou mayst give satisfaction to the Proud Covetous Envious and wrathful Devils, to Court them, and exercise thy self in worldly pleasures and voluptuousnesse.

16. For thus saith the spirit in its zeal or in the Jealousie of Gods wrath in this world : while thy spirit and will qualifieth or co-operateth with and in the four Abominations of the Devill, thou art not one spirit with God : and saith the spirit, though thou presentest me every Hour with thy Lips, and **Prayest, and bowest thy knees before me,** yet I will accept none of thy Labour. Is not thy breath however continually before me? whar shall thy Incense be to me in my fierce wrath? dost thou think, I will receive the Devil into my self? or exalt Hell into Heaven?

17. Convert! Convert! and strive against the malice and wickedness of the Devill, and incline thine heart towards the LORD thy GOD, and **walk in his will,** Heart will incline to me, saith the spirit, then will I also incline to thee: or dost thou think, that I am false and wicked as thou art?

18. Therefore I say now, if thy heart doth not qualifie

liſe mix or Co-operate with God in thy knowledge: out of a true Purpose of Love, then thou art a Dissembler, Lyar, and Murtherer in the sight of God: for God doth not hear any mans **Prayer**, unleſſe his Heart be ſully directed and bent, in Obedience to God.

19. Wouldſt thou fight againſt the Wrath of God? then thou muſt put on the Helmet of Obedience and of Love, otherwiſe thou wiſt not break thorough; and if thou doſt not break thorough, then thou fightest in vain, and remaineſt to be a Servant or Minister of the Devil in one way as well as in the other.

20. What will thy knowledge do thee Good, if thou wiſt not ſtrive and fight therein? It is, Just as if one knew of a great Treasure, and would not go for it, but though he knoweth he miſt have it, would rather ſtarve for hunger in the bare knowing of it.

21. Thus ſaith the ſpirit, many **Heathens**, who haue not thy knowledge, and yet ſtrive or fight againſt the wrath, **will enter into the Kingdome of Heaven before thee.**

22. For who ſhall Judge them, if their Heart do qualifie unite or operate with God? For, though they do not know him, and yet work and labour in his ſpirit, in Righteousneſſe and in the purity of their Heart, in true Love one to another; **they teſtifie assuredly, that the Law of God is in their Heart?** Rom. 2. 15.

23. But

23. But being thou knowest it, and dost it *not*, and the other know it not, but yet *do* it, they with their Doing judge thy knowledge; and thou art found to be a hypocrite, dissembler, and an unprofitable Servant, who wert put into the Vineyard of the Lord, and *wilt not work* therein.

24. What dost thou suppose, the Master of the House will say to thee, when he shall require and demand his *Talent*, which he entrusted thee with, *thou having buried it in the Earth?* will he not say, *thou Perverse wicked servant, why didst thou not put my Talent out upon use, and then I could have demanded the Principall and the Interest or profit?*

25. Note: And so the sufferings of Christ will be quite taken from thee, and will be given to the Heathens, who had but *One Talent*, and yet made *Five* good, for it, to the Master of the House; and thou must *howl with the Dogs*.

Now Observe:

26. Now if we will rightly consider, How God separated the *water under* the Firmament, from the *water above* the Firmament, then great Things are to be found herein.

27. For the water, which *resteth on the Earth*, is as a corrupt, perished and mortal, or Dead Being, or Thing as the Earth is, and belongeth also to the *outermost Birth*, which with its comprehensibility, or as to its palpability standeth in *Death*, even as the Earth and Stones do.

28. The meaning is *not*, that it is *quite reprobated*, rejected or thrust out from God: for the *Heart* therein belongeth yet to the *Astrall Birth or Geniture*, out of

of which the *holy Birth* becometh Generated.

29. But Death standeth in the outermost Birth, and therefore is the palpable water separated from the impalpable.

Now thou wilt Ask:

How is that?

Answer.

30. Behold the water, in the Deep above the Earth, which qualifieth mixeth or uniteth with the Elementary Ayr and Fire, that, is the water of the *Astrall Birth* or *Geniture*, wherein standeth the *Astral life*, and wherein especially the *Holy Ghost* moveth, and through which the *Third* and innermost Birth doth generate incomprehensibly as to the wrath of God therein: and that water to our Eyes seemeth like the Ayr.

31. But, that Water, Ayr, and Fire, are one in another, in the Deep above the Earth; every intelligible Man may see and understand.

32. For thou seest that often the whole Deep is very clear and pure, and in a quarter of an Hour is covered with watery Clouds, that is, when the Stars from above, and the water upon the Earth from beneath kindle themselves, and so water is suddenly there also generated; which would not be, if the wrath did not also stand in the Astral Birth or Geniture.

33. But being all is corrupted, therefore must the upper water in the wrath of God, come to help the Astringent, Bitter, and Hot quality of the Earth, and allay mitigate and quench its fire, so that the life may always

alwayes be generated, and that the holy Birth between Death and the wrath of God, may be generated also.

34. But, that also the Element of *Fire* is, and doth rule, in the Deep of the Air and Water; thou seest in Tempests of Lightning: also thou perceivest, how the Light of the *Sun* kindleth the Element of Fire on the Earth with its *reflection*, although many times aloft in the upper Region towards the *Moon* it is very cold.

35. But now, God separated the palpable water from the impalpable, and placed the palpable on the Earth, and the impalpable remained still in the Deep in its own Seat as it had been from Eternity.

36. But being the wrath also is in *that* water in the Deep above the Earth, therefore constantly through the kindling of the Stars and of the water in the wrath, such palpable water generateth it self, which with its outermost Birth standeth in Death.

37. Which, being it qualifieth or uniteth with its innermost Birth of the Astrall Birth or Geniture, it cometh to help the *Salitter* of the corrupted Earth, and quencheth its wrath, whereby in the Astrall Birth or Geniture all standeth in the Life, and so the Earth generateth the *Life* through the *Death*.

The Gate of the Mystery.

38. But, that there is a *Firmament*, between the Waters; which Firmament is called *Heaven*; it hath this understanding or meaning.

39. The whole Deep, from the *Moon* to the *Earth*, standeth all with its working in the wrathfull and com-

comprehensible or palpable Birth or Geniture; for the Moon is the Goddess of the palpable Birth, and so the House of the Devills of Death and of Hell is in the circuit orb or Extent between the Moon and the Earth. [.] see D

40. Where therefore the fierce wrath of God in the outermost Birth or Geniture in the Deep becometh daily kindled and blown up by the *Devills* and all wicked Men, through the Great Sins of Man, which still qualifie mix unite or co-operate with the *Astral* Birth or Geniture in the Deep.

41. Now Therefore God hath made the Firmament; which is call'd Heaven, *between* the outermost and innermost Birth, and that is a Partition or division between the outermost and innermost Birth or Geniture.

42. For, the outermost Birth of the water cannot comprehend the innermost Birth of the water, which is called Heaven, and which is made out of the midst or Center of the water.

[*"Heaven is the Firmament, viz. the fire-Sea, or
"Sea-of-Fire out of the seven spirits of Nature,
"out of which, the Stars as a Quintessence were
"concreted incorporated or created by the word
"FIAT: And it bath or containeth both fire
"and water, and hangeth in it self inwardly on
"the first Principle, and shall bring its wonders,
"with or as to the figure of them, into the Eter-
"nal; but its Birth or Geniture fadeth or paſseth
"away:]*

43. Now the innermost Birth of Heaven refleſteth strongly upon the Earth, and holdeth the outermost water upon the Earth, together with the Earth also, strongly captive. *such as by come on him* see D to

44. And if that were not, then with the Revolution of the Globe of the Earth the water would be divided or dissolved again; also then would the Earth Crumble, break, and moulder away in the Deep, [and all would be a *Chaos* again.]

45. But now therefore that Firmament between the outermost palpable water and the Inward; holdeth the Earth and the palpable water Captive.

But now thou mayst Ask:

What? is the fire then a Firmament of that Heaven, which I can neither see nor apprehend?

Answer.

46. Yes; It is the Firmament between the clear Deity and the corrupt Nature, which thou must break through, when thou intendest to come to God; and it is that very Firmament, which doth not quite stand in the wrath; neither is it altogether or perfectly pure: concerning which it is written, **the very Heavens are not pure in the sight of God,** as in Job 15. 15. and at the last Judgment Day the wrath will be purged from them. For it is written, *Heaven and Earth shall pass away, but my word shall not pass away,* saith Christ, Matth. 24.35. Mark 13.31.

47. Now that **impurity** in that Heaven is the **Wrath**, but the **purity** is the **word** of God, which he once spake, saying; *Let the water under*

under the Firmament be separated from the water above the firmament, Gen. 1.

And that Word standeth, and is comprised, in the firmament of the water ; and holdeth the outward water together with the Earth, captive or fixed.

The Gate of the Deitie.

Observe here the hidden Mystery of God.

48. When thou beholdest the Deep above the Earth, thou oughtest not to say, that it is not the Gate of God, where God in his holiness dwelleth. No, no, think not so : For the whole holy Trinity God the Father Sonne and Holy Ghost, dwelleth in the Center under the Firmament of Heaven, but that very Firmament cannot comprehend him.

49. Indeed all is as it were one Body, the outermost and innermost Birth, together with the Firmament of heaven, as also the Astrall Birth therein, in and with which the wrath of God also qualifieth mixeth and uniueth ; but yet they are one to another as the Government frame or constitution in Man.

50. * The Flesh signifieth, 1^o. The outward Birth or Geniture, which is the House of Death. 2^o. The second Birth or Geniture in Man is the Astrall, in which the Life standeth, and wherein Love and wrath wrestle one with another : And thus far Man himself knoweth himself : for the Astrall Birth generateth the Life in the outermost, that is, in the dead Flesh : 3^o. The Third Birth, is generated between the Astrall and outermost, and that is called the animated or soulish Birth or Geniture, or the

* Note.
Three sorts of
Births or Ge-
nitures in
Man.

Soul: and is as Large as the whole Man.

51. And that Birth or Geniture, the outward Man neither knoweth nor comprehendeth, neither doth the Astrall comprehend it, but every qualifying or fountain spirit comprehendeth only its innate or instant Root, which signifieth, or resembleth the Heaven.

52. And that animated or soulish Man must presse through the Firmament of Heaven to God, and live with God, else the whole man cannot come into Heaven to God.

53. For every Man, that desireth to be saved, must with his innate instant Births, or Genitures, be, as the whole Deity with all the three Births in this world, is.

54. Man cannot be absolutely or wholly pure without wrath and sin, for the Births of the Depth in this world are not fully pure before the Heart of God, Job.15. v.15. but alwayes Love and wrath wrestle one with another, whence God is called an angry zealous God, Exod.20:5. Deut.5.9.

55. Now as man is, in the Government or Order of his Nativitie Birth or Geniture: Just so also is the whole Body of God in or of this world; but in the water standeth the meek Life.

56. As, I. First in the outward Body of God, in or of this world, there is the congealed, astringent bitter and Hot Death, in which the palpable water is also congealed and Dead.

57. And therein now is the Darknesse, wherein King Lucifer with his Angels, as also all fleshly, or carnal wicked Men lye captive even with or in their living Bodies, as also the Separated spirits of damned Men.

58. This

58. This birth can neither see, hear, feel, smell nor comprehend the Heart of God: but is * a Foolish Virgin; which King Lucifer in his Pride hath caused to be so. * or Folly,

59. And II. The second Birth is the Astrall, which thou must understand to be the Life of the seven qualifying or fountain spirits, wherein now the Love and the wrath is against one another, and therein standeth the upper water, which is a spirit of the life, and therein, or between is the Firmament of Heaven, which is made out of the midst or Center of the water.

60. Now this Birth or Geniture presseth through the outward congealed Birth quite through Death, and the Astral Life in the death, that is, in the congealed Earth, Water, and Flesh, of the Beasts and of Men, also of the Fowls, Fishes, and Worms, or Creeping things.

61. And the Devil can reach half into this Birth, so far as the wrath comprehendeth or reacheth, and no deeper, and thus far goeth his dwelling, and no Deeper; therefore the devill cannot know, how the other Part in this Birth hath a Root. And so far Man is come in his knowledge from the Beginning of the world to this time, since his Fall: But the other Root, called the Heaven, the spirit hath kept that hidden and concealed from Man, till this Time, Lest the Devill should have learned it from Man, and should have strowed Poison into it, for Man, before his Eyes.

62. This other Part of the Astrall Birth, which standeth in the Love in the sweet water, is the Firmament of Heaven, which holdeth the kindled wrath together with all the Devils, captive. For they,

they cannot enter thereinto, and in that Heaven dwelleth the *Holy Spirit*, which goeth forth from the Heart of God, and striveth or figheth against the fiercenesse, and generateth to himself a Temple in the midst in the fiercenesse of the wrath of God.

<sup>ter, alive in
the Body here,
upon Earth.</sup> 63. And in this Heaven dwelleth the Man, that **feareth God**, even with and in [†] the living Body : for that Heaven is as well in Man, as in the Deep above the Earth ; And as the Deep above the Earth is, so is Man also both in love and wrath, till after the departure of the soul : but then when the soul departeth from the Body, then it *abideth* either only in the Heaven of Love, or only in the Heaven of Wrath.

64. That Part which it here hath comprehended in its *departure*, that is now its Eternal permanent incessant dwelling House, and from thence it can never get : for there is a great ^{*} Cliff between them and the other : as Christ speaks of the Rich man, Luk. 16.26.

65. And in this Heaven the Holy Angels dwell amongst us : and the Devils in the other Part : And in this Heaven, Man liveth between Heaven and Hell, and must endure and suffer from the fiercenesse, many hard Blows, Temptations, Persecutions, and many times Torments and Squeezings.

* +
 1. Crosse. * The wrath is called the *Crosse*, and the *Love*-
 2. Patience. Heaven is called *Patience*, and the spirit that riseth up
 3. Hope. therein is called *Hope* and *Faith*, which qualifieth
 4. Faith. mixeth or uniteth with God, and wrestleth with the
 wrath till it overcometh and getteth the victory, 1 John

5. 4.

67. And herein lyeth the whole Christian doctrine: He

He that teacheth otherwise, doth not know, what he teacheth, for his doctrine hath no foot ground or foundation, and his heart alwaies tottereth wavereth, and doubteth and knoweth not what it should do.

68. For his spirit alwaies seeketh for Rest, but findeth it not, for it is impatient, and alwaies seeketh after Novelties, or some New thing ; and when it findeth somewhat, it tickleth it self therewith, as if it had found some new Treasure, and yet no stedfastnesse stability or certainty in him, but he seeketh continually for Abstinence or for a Diversion.

69. O ye Theologifts, the Spirit here Openeth a Door & Gate for you : If you will not now see, and feed your Sheep and Lambs on a green meadow, but on a dry seare Heath, you must be accomptable for it before the severe earnest and wrathfull Judgment of God; therefore look to it.

70. I take Heaven to witnesse, that I perform here what I must do : for the spirit driveth me to it, so that I am wholly captivated therewith, and cannot be freed from it, whatever may befall me hereafter, or ensue upon it.

The Holy Gate.

71. III. The Third Birth or Geniture in the Body of God in or of this world, is under the firmament of Heaven, hidden or concealed ; and the Firmament of heaven qualifieth mixeth or uniteth there-
with,

with, but yet not fully Bodily, but creaturely, as the Angels, and the Soules of Men do.

72. And this Third Birth or Geniture is the Almighty and Holy Heart of God, wherein our King Jesus Christ with his natural Body sitteth at the right hand of God, as a King and Lord of the whole Body or place of this world, who encompasseth holdeth and preserveth all, with his Heart.

73. And this Firmament of Heaven is his Throne or footstool, and the qualifying or fountain spirits of his natural Body rule in the whole Body of this world, and all is tyed bound or united with them, whatsoever standeth in the Astral Birth in the Part of Love: The other part of this world is tyed bound and united with the Devil.

74. Thou must not think, as *Johannes Calvins* or *Calvinus*, thought, which was, that the Body of Christ is not an Almighty Being, and that it comprehendeth or reacheth no further then a little Circumscribed Place wherein it is.

75. No; thou child of Man, thou errest, and dost not rightly understand the Divine Power; Doth not every man in his Astrall qualifying or fountain Spirits comprehend the whole place or Body of this world, and the place comprehendeth Man? it is all but one Body, onely there are distinct Members.

76. Why then should not the qualifying or fountain spirits in the naturall Body of Christ qualifie mix or unite with the qualifying or fountain spirits of Nature? Is not his Body also out of the qualifying or fountain spirits of Nature; and his heart animated or become soulish from or out of the third Birth or Geniture, which is the Heart of God, which comprehendeth all Angels and the Heaven of Heavens, even the whole Father.

77. Ye

77. Ye Calvinists, desist from your Opinion, and do not Torment your selves with the comprehensible or palpable Being; for God is a Spirit; John 4. 24. and in the comprehensibility or palpability standeth Death.

78. The Body of Christ is no more in the hard comprehensibility or palpability, but in the Divine comprehensibility or Palpability of Nature, like the Angels.

79. For our Bodies also at the Resurrection will have no more such hard Flesh and Bones, but be like the Angels; and though indeed all forms and powers shall be therein, and all faculties and Members even to the Privy Parts, and these shall be in another manner of form, and so also the Entralls and Guts, and yet we shall not have the hard comprehensibility or Palpability.

80. For Christ saith to Mary Magdalen in Joseph's Garden at the Sepulcher, after his resurrection:

Touch me not, for I am not yet ascended to my God and to your God, Joh. 20. v. 17. As if he would say,

I have not now the Bestial Body any more, although I shew my self to thee in my form or shape which I had, otherwise, thou, in thy bestial couldst not see me.

81. And so during the Fourty Dayes after his Resurrection he did not alwaies walk visibly among the Disciples, but invisibly; according to his heavenly and angelical Property; but when he would speak or talk with his Disciples, then he shewed or presented himself in a comprehensible or palpable

manner and form, that thereby he might speak natural words with them, for the corruption cannot comprehend or apprehend the Divine [words or things].

82. Also it sufficiently appeareth, that his Body was of an angelical kind, in that he went to his Disciples *through the Doors being shut,*

John 20.19.

83. Thus, thou wilst know now, that his Body qualifieth mixeth or uniteth with all the seven spirits in Nature in the Astrall Birth in the part of Love, and holdeth Sin, Death, and the Devill captive in its wrath-Part.

84. And thus thou now understandest, what God made on the *Second Day*, when he separated the water under the Firmament, from the water above the Firmament. Thou seest also, How thou art in this world *every where* in Heaven and also in Hell, and dwellest between Heaven and Hell, in great Danger.

85. Thou seest also, how Heaven is in a Holy man, and that *every where*, wheresoever thou standest, goest or lyest, if thy spirit do but qualifie or co-operate with God, then as to that Part, thou art in Heaven, and thy Soul is in God. Therefore also saith Christ; *My Sheep are in my Hands, no man can pull them away from me,* John 10.

86. In like manner thou seest also, How thou art alwaies in Hell among all the Devils, as to the wrath, if thy Eyes were but open, thou wouldst see wonderfull things, but thou standest between Heaven and Hell, and canst see neither of them, and walkest upon a very Narrow Bridge.

87. Some

87. Some Men have many Times, according to or in the Sidereal or Astral spirit, entred in thither: being ravished in an *Extaſie*, as men call it; and have presently known the Gates of Heaven and of Hell, and have told shewed and declared how that many men dwell in Hell with or in their living Bodies, or with their Bodies alive: And such indeed have been scorned derided or laugh'd at, but with great ignorance and indiscretion; for it is Just so as they declare: which I will describe also more at large in its due place, and shew in what manner and condition it is with them.

88. But that the water hath a *Twofold Birth*, I will here prove it also with or by the *Language of Nature*. For that is the *Root* or *Mother* of all the Languages, which are in this world; and therein standeth the whole perfect knowledge of all things.

89. For when *Adam* Spake at the first, he gave Names to all the Creatures, according to their qualities and innate Instant Operations, virtues or faculties. And it is the very Language of the totall universal Nature, but is not known to every One. For it is a hidden secret Mystery, which is imparted to me by the Grace of God from the Spirit, which hath a Delight and Longing towards me.

Was -

Now Observe : - But when the spirit is quite gone forth, then the Astringent and Bitter spirit contracteth, and rouzeth up it self, and afterwards first qualifieth with the word, but yet it sitteth still in its seat, and afterwards jarreth mightily and strongly in the syllable-ser.

91. But now, that the Spirit conceiveth it self at the Heart, and cometh forth, and closeth the Teeth together, and hisseth with the Tongue through the Teeth; it signifieth, that the *Heart of God* hath moved it self, and made a *closure* round about it, which is the *Eirmament of Heaven*: Also, as the Teeth do shut and close together; and then the Spirit goeth through the Teeth: so also the spirit goeth forth from the heart into the *Astrall Birth or Geniture*.

92. And as the Tongue frameth it self for the hissing, and qualifieth mixeth or uniteth with the spirit, and moveth therewith: to the soul of Man ~~co-~~
~~Imageth~~ or frameth itself with the Holy Spirit, and qualifieth operateth or uniteth therewith, and pres-
feteth joyntly together in the power thereof, ~~through~~
~~Heaven,~~ and ruleth together also therewith in the
word of God.

93. But

93. But that the Astringent and Bitter qualities awaken *behind* afterwards, and co-image afterwards to the framing of the word; it signifieth, that indeed all is as it were *one* Body, but the Heaven and the Holy Spirit together with the Heart of God, hath its *proper* * Seat to it self, and the Devill * *One Copy* together with the wrath of God, can neither comprehend the Holy Spirit, nor the Heaven; but the Devill together with the wrath, *hangeth in* the outward Birth in the *word*, and the wrath helpeth to Image all in the outermost Birth in this world, whatsoever standeth in the comprehensibility or palpability: Just as the astringent and bitter qualities *rouze* themselves behind *afterwards* to the framing of the word, and qualifie operate or unite therewith.

94. But that the spirit *first* goeth over the astrin-
gent and bitter qualities unperceived; it signifieth,
that the *Gate of God* is every where in this world *all
over*, wherein the Holy Ghost ruleth, and that the Heaven standeth open every where, even in the midst or center of the Earth: And that the Devill *nowhere* can either see comprehend or apprehend the Heaven, but is a *grumbling* and snarling Hell-Hound, which afterwards first cometh out from behind, when the Holy Ghost hath built or raised to himself a Church and Temple; and destroyeth it in the wrath, and *hangeth behind* at the word as an En-
emy, who will not endure, that a Temple of God should be raised or built in his Land or Country, whereby his Kingdom might be *lessened* or diminish-
ed.

The

The One and Twentieth Chapter.

Of the *Third Day.*

ALthough the Spirit in the Writings of Moses hath kept the Deepest Mysteries secret hidden and concealed in the Letter, yet all is so very regularly described, that there is no Defect at all in the Order thereof.

2. For when God through the Word had created Heaven and Earth, and had separated the Light from the Darkness, and had given a place to each of them, then presently each began its Birth or Geniture, and qualifying or working.

3. On the *First Day*, God drove together [or compacted] the Corrupt Salitter which came to be so in the kindling of his wrath: I say, God then drove it together or Created it through the strong spirit; for the word Schuff [created] signifieth here, a Driving together, [or Compaction].

4. In this driving together or compaction of the corrupted wrath-Salitter, was King Lucifer also, as an Impotent Prince together with his Angels, driven into the Hole of the wrath-Salitter, into that place, where the outward half dead comprehensibility is generated, which is the place or Space between the Nature-Goddesse the Moon, and the Dead Earth:

5. Now when this was done, the Deep became clear,

clear, and with the hidden or concealed Heaven; the Light was separated from the Darknesse, and the Globe of the Earth in the great wheel of Nature was rolled or turned once about; and accordingly there pass'd the Time of *one Revolution, or of One Day, which containeth Twenty Four Hours.

6. In the Duration of the Second Day, began the sharp separation; and the incomprehensible Cliff between the Wrath and the Love of Light was made, and so King Lucifer firmly strongly or fast bolted up into the House of Darknesse, and was reserved to the final Judgment.

7. And so also the water of Life was separated from the water of Death, yet in that manner as that they hang one to another in this Time of the world, as Body and Soul, and yet neither of them comprehend the other; but the Heaven which was made out of the midst or center of the water, is the Cliffe between them, so that the comprehensible or palpable water is a Death, and the incomprehensible or impalpable is the Life.

8. Thus now the incomprehensible spirit, which is God, ruleth every where in this world, and replenisheth or filleth all, and the comprehensible hangeth or dependeth on him, and dwelleth in the Darkness, and can neither see, hear, smell, nor feel the incomprehensible one, but seeth the works thereof, and is a Destroyer of them.

9. And now when God had bound up the Devill in the Darknesse through the closure of the Heaven, which Heaven is every where in all places; then HEE began again his wonderful Birth or Geniture in the seventh Nature-spirit, and all generated again as it had done from Eternity.

io. For

**the Diurnal motion of the Earth 24 Hours.*

10. For Moses writeth thus: *And God said, Let the Earth send forth Grass and Herbs that yield a Seed; and the fruit Tree yielding or bearing fruit after its kind, and which hath its own seed in it self upon the Earth, and it was so done.* And the Earth sent forth grass, and the herb that yieldeth seed each after its kind, and the tree yielding fruit, and which hath its seed in it self, every one according to its kind, and God saw that it was good. And so out of Evening and Morning the Third Day came to be, Gen. i. v. 11, 12, 13.

11. This indeed is very rightly and properly described, but the true ground sticketh hidden or concealed in the Word, and hath never been understood by Man. For Man since the Fall could never comprehend or apprehend the inward Birth or Geniture to perceive, How the heavenly Birth or Geniture is: but his Reason lay captivated in the outward comprehensibility or palpability, and could not penetrate and presse through Heaven, and see the inward Birth or Geniture of God, which also is in the corrupted Earth and every where in all Places.

12. Thou must not here think, that God hath made some *New* thing, which *never* was before. For if that were so, then there had been *another* God, which is not possible to be. For without, or besides, this one onely God, nothing is at all, for the Gates of Hell are *not any where* without beyond or absent from this one onely God; onely there is a *Partition* or distinction between the love in the light, and the kindled wrath in the Darknesse, so that the one can not comprehend the other, and yet hang one to another as one Body.

13. The Salitter, out of which the Earth is come to be, *was* from Eternity, and stood in the seventh

qualifying or fountain spirit, which is the *Nature-spirit*, and the other six have generated the seventh continually, and are incompassed or surrounded therewith, or lie captivated or inclosed therein as in their Mother, and are the power and life of the seventh, just as the *Astrall Birth* is, in the Flesh.

14. But when King *Lucifer* had stirred the wrath in this Birth or Geniture, and had with his *loftiness* brought the Poison and Death into it, then in the wrathful Birth, in the fiercenesse, or *Sting* of Death, such Earth and Stones were Generated.

15. And upon this now ensued the *Spewing out* thereof: for the Deity could not endure such a Birth or Geniture in the Love and Light of God, but the corrupted *Salitter* must be *driven together* in a Lump, and Lord *Lucifer* also with it, so then presently the innate Light in the corrupted *Salitter*, went out or extinguished, and the *closure* of the Heaven between the Wrath and the Love was made, that so such *Salitter* might be generated no more, and that Heaven might hold the Wrath in the outermost Birth or Geniture in Nature captive in the Darknesse, and be an *Eternal Partition* or separation between them.

16. But this being accomplished in the Two Dayes, then on the *Third Day* the Light rose up in the Darknesse, and the Darknesse together with the Prince thereof, could not comprehend it:

17. For there, out of the Earth sprung up Grasses and Herbs, and Trees, and there now also it standeth written thus: *Each according to its kind*, Gen. i. v. 12. In these words lyeth the *Kernel* of the eternal Birth or Geniture hidden or

or concealed, and cannot be comprehended or apprehended by or with Flesh and Blood, but the Holy Ghost through the animated or soulish Birth, must kindle the *Astrall man*, otherwise he is blind herein, and understandeth nothing but concerning Earth and Stones, also Gresse, Herbs, and wooden Trees.

18. But now is it written here; God sprach, said, Let the Earth bring forth Gresse, and Herbs, and fruitfull Trees.

Observe here:

19. The word Sprach, [said] is an *Eternal* word, and was before the times of the wrath; from eternity in this *Salitter*, when it stood yet in the heavenly form and life, and now also it is not quite dead in its Center, but only in the comprehensibility or palpability.

20. But now when the Light rose up again in the outward comprehensibility, or in Death, then the Eternal Word stood in its full Birth, and generated the life through and out of Death, and the corrupted *Salitter* brought forth fruit again.

21. But being the eternal word must qualify mix or unite with the corruption in the Wrath, thereupon the Bodies of the fruits were Evill and Good. For the outward Birth or Geniture of the fruits must be out of or from the Earth which is in Death; And the spirit or life must be out of the *Astral* Birth, which standeth in Love and Wrath.

22. For thus stood the Birth or Geniture of Nature in the Time of the *Kindling*, and was thus together incorporated in the Earth, and must also in such

a Birth spring up again : For it is written ; *that the dead Earth shewd let the Grasse and Herbs, and Trees spring up, each according to its kind,* Gen. i. 12. *that is, according to the kind and quality, as it had been from eternity, and as it had been in the heavenly quality, kind and form.* For that is called *its own* kind, which is received in the mothers Body or Womb, and is *its own* by right of Nature, as its own peculiar Life.

23. Thus also the Earth brought forth no strange Life, but even that which *had been* in it from eternity ; And as before the time of the wrath it had brought forth heavenly fruit, which had a *holie* pure heavenly Body, and were the food of Angels : so now it brought forth fruits, according to its comprehensible palpable hard, Evil, wrathful, poisonous, venomous, half-dead kind : for as the Mother was, so were her children.

24. Not that the fruits of the Earth are thereupon wholly in the wrath of God : for the incorporated or compacted Word, which is immortal and incorruptible, which was from eternity in the *Salittier* of the Earth, sprung up again in the Body of death, and brought forth fruit out of the *dead* Body of the Earth : but the Earth comprehended not the Word, but the Word comprehended the Earth.

25. And now as the whole Earth was, together with the Word ; so was the fruit also, but the word remained in the Center of the *Heaven*, which is also in this place, hidddenly ; and this Birth or Geniture caused the seven qualifying or fountain spirits, out of or from the outermost, corrupt and dead Birth or Geniture to form the Body ; and it self, *viz.* the

Word or Heart of God remained in its heavenly seat sitting on the Throne of *Majestie*, and filled the Astrall and also the mortal Birth or Geniture, but to them was the holy life *altogether incomprehensible*.

26. Thou must not think, that thereupon the outermost dead Birth or Geniture of the Earth hath gotten such a Life through the risen word that sprung up, so that it is *no more* a Death : No ; that can never be, for that which is *once* dead in God, that, is really dead, and in its *own power* can never be living again, but the Word, which qualifieth mixeth or uniteth with the Astrall Birth in the Part of the Love, that generateth the *Life* through the astrall Birth or Geniture ; through the Death.

27. For thou seest plainly, How all the Fruits of the Earth, whatsoever it bringeth forth, must *putrifie* and Rot; also they are *a* Death.

28. But, that the Fruits get *another* Body, then the Earth is ; which is much fuller of vertue, fairer, or more beautifull ; also of a better taste, relish and smell : it is, because the Astrall Birth or Geniture receiveth power or vertue from the Word, and formeth or frameth *another* Body, which standeth *half* in the Death, and *half* in the *Life*, and standeth *hidden* between the Wrath of God, and the Love.

29. But, that the Fruits upon the Body, are much pleasanter lovelier sweeter and milder, and with a Good Taste and relish : that, is even the *Third Birth* out of the Earth; according to which the Earth shall be *purged* and *cleansed* at the End of this time, and shall be set or put again into its *first Place*, but the Wrath will abide in Death.

The richly joyfull Gate of Man.

30. Behold, thus saith the Spirit in the Word, which is the very Heart of the Earth, and which riseth or springeth up in his Heaven, in the half flash of the Life, wherewith my spirit in its knowledge qualifieth mixeth or uniteth, and through which I write these words.

31. **Man is made out of the Seed of the Earth, out of an incorporated or compacted Masse or Lump;**

[“Understand out of the Matrix of the Earth, where-
“in the Eye is twofold; the one in God, and the
“other in this world; out of Three Princi-
“ples;] and not out of the wrath, but out
of the Birth or Geniture of the
Earth: and stood in the Astrall Birth or Geni-
ture in the part of the Love, but wrath hung to him,
which he should have put forth from himself as the
the fruit putteth forth from it, the bitterness of the
Tree.

32. And that he did not, but reached back from
the Love into the wrath, and lusted after his dead or
mortal Mother to eat of her, and to suck her breast,
and to stand upon her stock.

33. Now

33. Now according to his wrestling, so also it befell him, and so he brought himself with his outermost Birth or Geniture into the Death or mortali-ty of his mother, and with his life he brought himself out from the Love into the Part of the wrathful Astral Birth or Geniture.

34. And there he standeth now between Heaven and Hell in the Face of the Devill in his Kingdome, against whom the Devil warreth fighteth and triueth continually, that he might either banish him out of his Country into the Earth, or make him a child of wrath in Hell.

And what is Now his Hope ?

Answer.

35. Behold ! thou blind Heathen : behold ! thou Render Perverter Obscurer and wresler of the Scriptures, open thy eyes wide, and be not ashamed at this simple plainnesse ; for God lyeth hid in the Center, and is yet much more Simple and plain, but thou seeest him not.

36. Behold ! thy spirit or thy soul, is generated from or out of thy Astral Birth or Geniture, and is the Third Birth in thee ; Just as an Apple upon a Tree is the Third Birth or Geniture of the Earth, and hath not its vegetation in from or within the Earth, but from above the Earth : and if it were a Spirit, as thy soul is, it would not suffer the Earth any more to tye or bind it to corruption.

37. But thou must know, that the Apple on its Rock or Branch, however with its innermost Birth or Geniture, qualifieth mixeth or uniteth with the word of God, through whose power it is grown out of the Earth.

38. But

38. But being the wrath is in its * Bodily or Corporeal Mother, therefore it cannot set or put it out from the Comprehensible or palpable Birth, but must remain with its Body in the palpableness or comprehensibility in Death.

39. But in its power, in which its life standeth, wherewith it qualifieth mixeth or uniteth with the Word of God, it will in its mother in the power of the Word at the last Judgment Day be set or put again into its heavenly Place; and be separated from the wrathfull and dead or mortall palpableness, and spring up in the Heaven of this world, in a heavenly form, and see a Fruit for Men in the other Life.

[“Here understand; The power of the Principle, out
“of which the Apple and All groweth, shall in
“the Renovation of the world spring up again in
“Paradise, with the wonders :]

40. But being thou art made out of the Seed of the Earth,

[“Red Earth, is Fire and Water, conceived with or
“by the word Fiat, out of the Matrix of the
“Earth; but when Man Imagined or set
“his desire into the Earth, he became Earth-
“ly.

and hast set or put thy Body back again into thy Mother, therefore thy Body also is become a palpable dead or Mortal Body, such as thy Mother is.

41. And thy Body hath the same Hope which thy Mother the Earth hath, viz. that at the last Judgement Day, in the power of the word, it shall be set or put again into its first Place.

42. But being thy Astral Birth standeth here on Earth in the wrath, and qualifieth mixeth or uniteth.

teth with the Love in the Word, Just as the Fruit on the Tree doth: for the power of the fruit qualifieth or uniteth with the word; **Therefore thy Hope standeth in God.**

For the Astrall Birth or Geniture standeth in Love and Wrath; and, that, in this time it *cannot* prevent, in regard of the outermost Birth or Geniture in the **Flesh**, which standeth in Death.

43. For the dead or Mortal Flesh hath encompassed the Astrall Birth, and Mans Flesh is a dead **Carkasse**, whilst it is yet in the Mothers body or womb, and is encompassed with Hell and Gods wrath.

44. But now the Astrall Birth generateth the animated soulish Birth, *i.e.* the **Third**, which standeth in the word, wherein the incorporated or compacted word lyeth hid 'en in its Head.

["The Sulphur is the [production of the] Soul, is the
"first principle in the eternall wi-spirit, and
"come h[er]e Life in the third Principle, and so
"liveth between love and wrath, and hangeth
"to both:]

45. But now being thou hast thy Reason, and art not like the Apple on the Tree, but art Created an Angel and the similitude or Image of God, instead of the Expulsed Devils, and knowest how thou canst with thy Astrall Birth, in the part of Love, qualifie or unite with the Word of God; therefore thou canst in the Center in the Word, set or put thy animated or soulish Birth into Heaven, and thou canst with thy soul, even with thy * living Body in this Dead or Mortal palpability rule with God, in Heaven.

46. For the Word is in thy heart, Deut. 30. 14. Rom. 10,8. and qualifieth or uniteth with the Soul

*or, Body alive.

as if it were one Beeing ; and if thy Soul standeth in the Love, then it also is one Beeing : And, thou mayst say, that according to thy soul thou sittest in Heaven, and livest and reignest with God.

x

["Understand; according to the spirit of the soul,
with the Image out of the animated or soulike
fire:]

47. For, the soul, which apprehendeth the Word, hath an open Gate in Heaven, and can be prevented by nothing, neither doth the Devill see the soul, because it is not in his Country or Dominions.

48. But being thy Astrall Birth standeth with the one part in the wrath, and that the Flesh through the wrath standeth in Death, thereupon the Devil, in the part of the wrath, seeth continually even into thy Heart, and if thou lets him have any Room or place there, then he teareth that part of the Astrall Birth, which standeth in the Love, out from the word.

49. And then thy Heart is a dark Valley : And if thou dost not Labour and work quickly again to the Birth of the Light, then he kindleth the wrath-fire therein, and then shall thy soul be spewed out from the Word, and then it qualifieth or uniteth with the wrath of God, and so afterward thou art a Devil, and not an Angel; and canst not with thy animated or soulike Birth, reach the Gates of Heaven.

50. But if thou fightest and strivest with the Devill, and keepest the Gate of Love in thy Astrall Birth, and so departest from hence as to the Body, then thy Soul remaineth in the Word quite hidden from the Devil, and reigneth with God, even unto the Day of the Restitution of that which was Lost.

51. But if thou standest with thy Astrall Birth in the wrath when thou departest from hence as to the Body, and thy Soul not comprehended in the word; then thou canst never reach the Gates of Heaven, but into what thou hast sown thy seed, that is, thy Soul, in that very Part shall thy Body also arise,

The Gate of the Power.

* or find
one another,

52. But that, Soul and Body, shall * come together again, at the Day of the Resurrection, thou mayst perceive so much, here by the Earth. For the Creator said; *Let the Earth bring forth Grasse and Herbs, and Trees bearing Fruit, each according to its Kind.* And then each sprung up according to its kind; and grew, and as before the time of the wrath it had a Heavenly Body, so it got now an Earthly one, *answerable to its Mother.*

53. But it is to be considered, how all was comprised in the word at the great tumult and uproar of the Devill, so that all sprung up in its own Being according to its Power virtue and kind, as if it had never been destroyed or altered at all.

54. Now if it were thus at that Time, when there was such murthering and robbing, sure it will be much more so at the Last Judgment Day, when the Earth shall be separated in the kindled wrath-fire, and shall be living again or revived, then surely it will be comprehended in the Word of Love, as it hath in the same Word here generated its Fruit, of Grasse, Herbs and Trees, as also all manner of mineral Oars of Silver and of Gold.

55. But being the Astrall Birth of the Earth stand-

eth

eth in the Love, and the outward in Death, therefore will each remain in its seat; and so Life and Death will sever themselves.

56. And where now would the Soul of Man rather be at the day of Regeneration, then with its [†] Father; that is, [†] in the Body, which hath Generated it?

57. But being the Soul, all the while the Body had been in Death, remained hidden in the Word, and being the same Word also holdeth the Earth in the Astral birth in the Love, therefore it qualifieth mixeth or uniteth through the Word, all the time of its hiddennesse and secrerie, also with its Mother the Body, according or as to the Astral Birth or Geniture in the Earth, and so Body and Soul in the Word, were never separated one from another, but live joynly and equally together in God.

58. And though indeed the Bestial Body must putrefie and Rot, yet its power and vertue liveth, and in the mean while there grow out of its power, in its Mother, fair beautiful Roses Blossoms and Flowers: and though it were quite burnt up and Consumed in the Fire, yet its power and vertue standeth in the four Elements in the word, and the Soul qualifieth mixeth or uniteth therewith: for the Soul is in Heaven, and the same Heaven is every where, even in the midst or center of the Earth.

59. O Dear Man view thy self for a while, in this Looking-Glasse; thou wilt find it more largely to be read of concerning the Creation of Man: this I set down here for this very cause, that thou mightest the better understand the power of Creation, and that thou mightest

[†] Note, Christ
not being
ascended to
his Father.

the better conceive, and fit thy Self for, this Spirit,
and so learn to understand its *Language*.

The open Gate of the Earth.

Now it might be Asked :

From or Out of what matter or power and *Vertue*
then did the Grasse, Herbs, and Trees spring
forth ? what manner of substance or
condition or Constitution hath
this kind of Creature ?

Answer.

60. The simple saith, *God made All things out of Nothing* : but He knoweth not, That God ; neither doth he know, what He is : for when he beholdeth the *Earth*, together with the *Deep* above the *Earth*, he thinketh, verily, all this is *not God*, or else he thinketh, *God is not there*. He alwaies Imagineth with himself, that God dwelleth onely *above* the Azure Heaven of the Stars, and ruleth as it were, with some Spirit which *goeth forth* from him into this world ; and that *his Body* is *not present here upon* the *Earth*, nor in the *Earth*.

61. And just such Opinions and Tenents I have read also in the Books and Writings of Doctors ([†]*Doc.* ^{Thes.} *Learned in Folly ;* [†]*Doctoren*) : and there are also very many *Opinions* Disputations and Controversies arisen about this very thing among the *Learned*.

62. But seeing God openeth *to me* the Gate of his Being in his great Love, and remembreth the *Covenant*, which he hath with Man, therefore I will faithfully

[†]*Doc.* ^{Thes.} *Learned in Folly ;*
[†]*Doctoren*
of verball
Trifles.

fully and earnestly according to my Gifts, *unshut* and set wide Open *All the Gates of God*, so far as God will give me leave.

63. It is not so to be understood, as that I am sufficient enough in these things, but only so far as I am able to comprehend.

64. For the Being of God, is like a Wheel, wherein many wheelles are made *one in another*, upward, downward, crosse-ways, and yet continually turn all of them together.

65. Which indeed when a man beholdeth the *wheel*, he highly marvaileth at it, and cannot at once in its turning learn to conceive and apprehend it: but the more he beholdeth the wheel, the more he learneth its Form or frame; and the more he learneth, the greater Longing he hath to the Wheel; for he continually feeth somewhat, that is more and more wonderfull, so that a man can neither behold it or learn it *Enough*.

66. Thus, I also, what I do not *enough* describe in one place concerning this Great Mystery, that you will find in another place: and what I cannot describe in this book in regard of the Largenesse of the Mystery, and my Incapacity, that you will find in the other following.

67. For *this Book* is the first sprouting, or vegetation of this Twigg, which springeth or groweth Green in its Mother, and is *as a Child*, which is learning to go; and is not able to run a Pace at the *First*.

68. For though the Spirit feeth the Wheel, and would fain comprehend its form or frame in *every* Place, yet it cannot do it exactly enough, because of the turning of the wheel: But when it cometh about again,

again, so that the spirit can see the first apprehended or conceived form again, then continually it learneth more and more, and alwaies delighteth and loveth the wheel, and longeth after it still more and more.

Now Observe:

69. The Earth hath just such qualities and qualifying or fountain spirits, as the Deep above the Earth, or as *Heaven* hath, and all of them together belong to one only Body : and the whole or *universal* God is that one onely *Body* : but that thou dost not wholly and fully see and know him, *Sins are the cause*, with and by which, thou in this great Divine *Body*, Lyest *shut up* in the dead or mortal *Flesh*, and the power or vertue of the *Deitie* is hidden from thee, even as the *marrow* in the *Bones* is hidden from the *Flesh*.

70. But if thou in the spirit breakest through the Death of the *Flesh*, then thou seest the hidden God. For as the Marrow in the *Bones* penetrateth presseth or breaketh thorough, and giveth vertue power and strength to the *Flesh*, and yet the *Flesh* cannot comprehend or apprehend the Marrow, but onely the power and *vertue* thereof: no more canst thou see the hidden Deity in thy *Flesh*, but thou receivest its *power*, and understandest therein that God dwelleth in thee.

71. For the dead or mortal *Flesh* belongeth not * or, into. * to the Birth of *life*, as that it can receive or conceive the life of the Light as a *propriety*, but the life of the Light in God riseth up in the dead or mortal

tal Flesh, and generateth to it self, from or out of the dead or mortal Flesh another heavenly and Living Body, which knoweth and understandeth the Light.

72. For this Body is but a *Shell*, from which the new Body groweth.

["The new Body groweth out of the heavenly substantiality in the word, out of the Flesh and Blood of Christ, out of the Mystery of the Old Body :]

y.

As it is, with a *Grain* of wheat in the Earth. The Husk or shell shall not rise and be living again, no more then it doth in the wheat, but will remain for ever in Death and in Hell.

73. Therefore, Man carrieth about with him here upon Earth, in his Body the Devil's Eternall Dwelling house. O thou fair excellent Goddesse ! mayst thou not well Prance and Trick thy self therein, and in the mean while invite the Devill into the new Birth for a Guest, will it not profit thee very much ; take heed, thou dost not Generate a New Devill, who will remain in his own House.

74. Behold the Mystery of the Earth, As that Generateth or bringeth forth, so must thou Generate or bring forth. The Earth is not that Body, which groweth or sprouteth forth, but is the Mother of that Body, As also thy Flesh is not the spirit, but the *Flesh* is the Mother of the Spirit.

75. But now in Both of them, viz. in the Earth and in thy Flesh, there is the *Light* of the clear Deity hidden, and it breaketh thorough, and generateth to it self a Body according to the kind of each Body, for Man according to his Body ; and for the Earth, according to its Body ; for as the Mother is, so also is the *child*.

76. Mans,

76. Mans Child, is the *Soul*, which is generated out of the Astral Birth from or out of the Flesh; and the Earths child is the *Grasse*, the Herbs, the Trees, Silver, Gold, and all mineral Oars.

Now thou Askest :

How then shall I do, that I may understand somewhat concerning the Birth or Geniture of the Earth?

Answer.

77. Behold! the Birth of the Earth standeth in its Birth or Geniture, as the *whole Deitie* doth, and there is no difference at all, but onely as to the *corruption* in the wrath, wherein comprehensibility or palpability standeth: that *only* is the difference or distinction, and is the *Death* between God and the Earth.

78. Thou must know, that all the seven spirits of God are *in* the Earth, and Generate, as they do in Heaven: For, the Earth is in God, and God never Dyed, but the outermost Birth or Geniture is *dead*, in which the wrath resteth, and is reserved, for King *Lucifer*; to be a House of Death and of Darknesse, and to be an eternal Prison or Dungeon.

Of the seven Spirits of God, and of their operation in the Earth.

79. The *First* is the astringent Spirit, and that contracteth or draweth together in the Astral Birth of the seven qualifying or fountain spirits, a *Masse* or Lump *in* the Earth, through the kindling of the superiour

superior Birth or Geniture above the Earth, and dryeth that up with its sharp coldnesse, just as it contracteth or draweth the water together, and maketh Ice thereof; so it also contracteth or draweth together the water in the Earth, and maketh thereof a dry Masse or Lump.

80. Then next, the *Bitter* spirit, which existeth in the fire-flash, is also in the *Matter* or *Masse*, and that cannot endure to be captivated or imprisoned in the dried *exsiccated* Matter, but rubs it self against the astringent spirit in the dried Masse or Lump, so long till it *kindleth* the fire; and so when that is done, then the *Bitter* spirit is terrified, and getteth its life.

Conceive this here aright.

81. In the Earth, thou canst not perceive, find, or search out any thing, *besides* the Herbs Plant or Vegetables and Metals, *more* then Astringency, Bitternesse, and water: But the water now therein is sweet, opposite to the other two Qualities: Also it is thin or Transparent, and the other two are Hard, Rough and Sowr, and alwaies the one is *against* the other. Thereupon there is a perpetual struggling, fighting and wrestling, but in the struggling of these three, the *Life* doth not yet stand: but they are a dark valley, and they are three things which can never endure one another, but there is an eternal struggling amongst them.

83. And from hence *mobility* taketh its *Original*, also Gods wrath, which resteth in the hidden sea cresie, taketh its original from thence: and so also the *Original* of the Devil, of Death and of Hell, it

ariseth from hence ; as you may read thereof, concerning the Fall of the Devill.

*The Depth in the Center of the Birth
or Geniture.*

84. Now when these three, viz. the Astringency, Bitternesse and Sweetnesse rub themselves one against another, then the astringent quality groweth predominant, for it is the strongest, and forcibly attracteth or draweth the sweetnesse together, for the Sweetnesse is *meek* and extensive in respect of its *Suppleness*, and must yield to be captivated or imprisoned.

85. And so when that is done, then the Bitternesse is also together captivated or imprisoned in the *Body* of the sweet water, and becometh also together dried up, and then the Astringent sweet and bitter are one in another, and struggle so strongly in the *Dryed Masse* or Lump, till the Masse be quite dry : For the Astringent quality alwaies contracteth it together; and dryeth it more and more.

86. But when the sweet water can defend it self no longer, then (*anguish*) riseth up in it, just as in Man, when he is *Dying*, when the spirit is departing from the Body, and so the Body yieldeth it self captive as a Prisoner to Death : just so the water also yieldeth it self captive as a Prisoner.

87. And in this (*anxious rising up*) an anguishing Heat is generated, whereby a * *Sweat* presseth forth, as it doth in a dying Man ; and that sweat qualifieth mixeth or uniteth with the astringent and bitter qualities, for it is their sonne, which they have

* *Humour* or *moisture.*

genera-

generated out of the sweet water, which they had
kil'd and brought to Death.

88. Now when that is done, then the Astringent and Bitter qualities *rejoice* in their sonne, understand in the Sweat, and each of them giveth to it their power vertue and Life, and stiffe it, like a greedy Gurmandizing Hogg, so that it soon comes to grow full and swelled: For the astringent quality, as also the bitter, alwaies draw the sap out of the Earth, and stiffe it into *their* young sonne.

89. But the Body, which was first contracted or drawn together out of the sweet water, remaineth dead or Mortal, and the † *Sweat* of the body, which qualifieth mixeth or uniteth with the astringent and bitter qualities, hath the *house* therein, where it spreadeth it self forth, growtheth Grosse * full and * *Fat, Luscious, Lafcivious.*

90. But now the Two Qualities, *viz.* the Astringent and Bitter cannot leave their contention and opposition or contrary will, but wrestle continually one with another: The astringent is strong, and the bitter is *swift*.

91. And so now when the astringent grappleth with the bitter, then the bitter *leaps* aside, and taketh the sonne's sap along with it; And then the astringent every where presseth hard after it, and would fain captivate it, then the Bitter rusheth out from the Body, and extendeth it self so far as it can.

92. But then when the Body begins to be *too straight* or narrow for it, that it can extend or stretch it no more, and that the contention be too great, then the bitter must yield it self captive. Yet for all that, the astringent *cannot kill* the bitter, but only holds it captive, and so the strife in them is so

* Fibre.

great, that the bitter *breaks out* of the body in
* strings like *Thrids*, and taketh some of the Sonnes
sap or Body along with it.

*And this now is the vegetation or
growing and incorporating or im-
bodying of a Root in the Earth.*

Now thou Askest :

How can God be, in that Birth or Geniture ?

Answer.

93. Behold ! that is the Birth or Geniture of *Nature* : and so now, if in these three qualities, *viz.* the astringent, bitter and sweet, the wrath-fire were not kindled, then thou wouldest *plainly* see, where God is.

94. But now the wrath-fire is in all Three : for the astringent is *too very cold*, and contracteth or draweth the Body *too hard* together, and the sweet is *too very thick* and dark, which the astringent soon catcheth, and holds it captive; and dryeth it *too much* : and then the bitter is *too stinging*, murtherous and raging ; and so they cannot be reconciled to agree.

95. Else if the Astringent were not so much *kindled* in the cold fire, and the water not so thick; also the bitter not so *swelling rising* and Murtherous, then they *Might kindle* * the fire, from whence the Light would Exist, and from the light the Love, and so out of the fire flash, the Tone would Exist : and then thou shouldest see plainly, whether there would not be

* of, that
Fire.

be a heavenly Body there; wherein the light of God would and doth shine.

96. But being the astringent is too cold, and dryeth the water too much, thereupon it captivateth the *Hot* fire in its coldnesse, and killeth or destroyeth the Body of the *sweet* water, and so the bitter captivateth it, and dryeth it up.

97. And so in this *exsiccation* or drying up, the unctuousnesse or fatnesse in the sweet water is killed or destroyed, in which the fire kindleth it self, and so out of that unctuousness or fatnesse an astringent and bitter spirit comes to be. For when the unctuousnesse or fat in the sweet water dyeth, then is it turn'd into an *anguishing sweat*, in which the astringent and bitter do qualifie mix or unite.

98. The meaning is not, that the water dyeth quite; no, that cannot be, but the astringent spirit taketh the sweetnesse or the unctuousness and fatnesse of the water captive in its *cold* fire, and qualifieth mixeth or uniteth therewith, and maketh use thereof for its Spirit: Its own spirit being wholly *benumbed*, and in Death, therefore it maketh use of the water for its Life, and draweth out its unctuousness or fatnesse to it self, and bereaveth it of its power.

99. And then the water becometh an *anguishing sweat*, which standeth between Death and Life, and so the fire of the Heat *cannot* kindle it self: For the unctuousness or fatnesse is captivated in the cold fire, and so the *whole* Body remaineth a dark Valley, which standeth in an *anguishing Birth* or Geniture, and cannot comprehend or reach the life. For the life which standeth in the Light, cannot elevate it self in the hard, bitter, and astringent Body: for it is *captivated in the cold fire*, but *not* quite dead.

100. And

100. And thou must see, that all this is really so : for Example, take a Root which is of a *Hot* quality, put it in *warm* water; or take it into thy Mouth, and make it warm and supple or moist ; and then thou wilt soon perceive its life, and *active* or operative quality : But so long as it is without or *absent* from the Heat, it is captivated in Death, and is *cold* as any other Root or piece of wood is.

101. And then thou seest, that the Body upon the Root is *dead* also: for when the vertue is gone out of the Root, then the Body is but a dead *Carcasse*, and can operate or Effect Nothing at all : and that is, because the astringent and bitter spirit hath *killed* or destroyed the Body of the water, and attracted the *fatnesse* or *unctuosity* thereof to it self ; and thus they

^{† Bred or hat-} have drawn ^{† or} sucked up the Spirit thereof, into
ched up their spirit in the dead Body.

102. Otherwise, if the sweet water could keep its *unctuosity* or *fatnesse* in its own power, and that the astringent and the bitter spirit did rub themselves one with another very gently in the sweet water, then they would kindle the *unctuosity* or *fatnesse* in the sweet water, and then the *Light* would instantly generate it self in the water, and would enlighten the astringent and the bitter quality.

103. Whereupon they would get their true Life, and would be satisfied by the *Light*, and rejoice highly therein, and from that *living Joy*, Love would arise up, and then the *Tone* would rise in the fire-flash, through the *rising up* of the *Bitter* quality in the astringent. And if that were done, there it would be a *Heavenly Fruit*, just as it springeth up in Heaven.

104. But thou art to know, that the *Earth* hath all

all the qualifying or fountain spirits : for through the Devils kindling, the spirits of Life were incorporated or compacted together also in *Death*, and as it were captivated, but *not* quite murthered.

105. The *first three*, viz. the Astringent, Sweet, and bitter, belong to the Imaging or framing of the Body, and therein standeth the mobility and the *Body* or Corporeity : and these now have the comprehensibility or palpability, and are the Birth of the *outermost Nature*.

106. The *other three*, viz. the Heat, Love, and Tone stand in the incomprehensibility, and are generated out of the first Three ; and this now, is the inward Birth, wherewith the *Deity* qualifieth mixeth or uniteth.

107. And now, if the *first three* were *not* congealed or benumm'd in *Death*; so that they *could* kindle the Heat, then thou wouldest soon see a bright shining heavenly Body, and thou wouldest see plainly, *where* God is.

108. But being the *first Three* qualities of the Earth are congealed or benummed in death, therefore they *remain* also a *Death*, and cannot elevate their life into the *Light*, but remain a dark valley, in which there standeth Gods Wrath, Death, and Hell, as also the Eternal Prison, and Source or Torment of the Devils.

109. *Not that* these three qualities of the outermost Birth, in which the wrath-fire standeth, are *rejected* and reprobated even to the innermost ; no, but onely the outward palpable Body, and therein the *outward hellish source* quality or Torment.

110. Here thou seest once more, how the Kingdom of God and the Kingdom of Hell hang one to another,

another, as one Body, and yet the one cannot comprehend the other. For the second Birth, viz. the Heat, Light, Love and the Sound or Tone, is hidden in the outermost, and maketh the outward moveable, so that the outward gathereth it self together, and generateth a Body.

111. And though the Body standeth in the outward palpableness, yet is it formed according to the kind and manner of the inward Birth, for in the Inward Birth or Geniture standeth the word, and the Word is the Sound or Tone, which riseth up in the Light in the fire-flash through the bitter and the astringent quality.

112. But being the sound of Gods Word must rise up through the astringent bitter Death, and generate a Body in the half-dead water, thereupon that Body is Good and also Evill, dead and living; for it must instantly attract the sapp of Fiercenesse, and the Body of Death, and stand in such a body and power, as the Earth its Mother doth.

113. But that the Life lyeth hid under and in the Death of the Earth, as also in the children of the Earth; I will here demonstrate it to you.

114. Behold! Man becometh weak faint and sick, and if no remedy be used, then he soon falls into Death. The sicknesse caused either by some bitter and astringent Herb, which groweth out of the Earth, or else caused by an evil mortiferous deadly water, or by severall mixtures of earthly Herbs, or by some evil stincking and rank flesh or Meat, and surfeit from thence to Loathing.

115. Now if a Learned Physician inquireth from the sick Person from what his Disease is proceeded, and taketh that which is the cause of the Disease, whether

whether it be Flesh, Water, or Herbs, and distills or burneth it to powder, according as the Matter is, and so burneth away the outward Poison thereof, which standeth in Death; then, in that distill'd Water or burnt Powder the Astral Birth remaineth in its Seat, where life and death wrestle one with another, and are both capable of being raised up; for the Dead Body is gone.

116. And so now, if thou minglest with this water or powder, some good Treacle or the like, which holdeth Captive the rising up and the power of the wrath in the Astrall Birth, and givest it to the sick party or Patient in a little warm drink, be it Beer or Wine; then operateth the innermost and hidden Birth of the thing, which hath caused the Disease in man through its outermost dead Birth.

117. For when it is put into warm Liquor, then the life in the thing becometh rising, and would fain raise it self, and be kindled in the Light, but it cannot because of the wrath, which is opposite to it in the Astral Birth or Geniture.

118. But it can do thus much, viz. * it can take away the Disease from a Man: for the Astral Life riseth up through Death, and taketh away the power from the sting of Death: and so when that hath gotten the victory, then the Party becometh sound again.

119. Thus thou seest, how the power or virtue of the Word and eternal life in the Earth and in its children lyeth hidden in the center in Death, and springeth up through Death, incomprehensibly as to the Death, and continually travelleth in anguish to the Birth of life, and yet cannot flourish or budd till the Death be severed from it.

120. But it hath its Life in its Seat, and that can-

not be taken from it, but Death hangeth to it in the outermost Birth or Geniture, as also the wrath in Death : for the wrath is the life of Death and of the Devill : and in the wrath standeth also the corporal Being or the Bodies of the Devils, but the dead Birth or Geniture is their Eternall Dwelling House.

The Depth in the Circle of the Birth
or Geniture.

Now one might Ask :

What manner of substance hath it, or what is the condition thereof, that the Astral Birth of the Earth did begin its qualifying operating and generating one Day sooner than the Astral in the Deep above the Earth : seeing the fire in the Deep above the Earth is much sharper and easier to be kindled, then the fire in the Earth ; and seeing also that the Earth must be kindled by the fire in the Deep above the Earth, else it can Bear no fruit ?

Answer.

121. Behold ! thou understanding Spirit ; the Spirit speaketh to thee, and not to the dead spirit of the flesh : Open the Door of thy Astral birth wide, and elevate that one Part of the astral Birth in the light, and let the other in the wrath stand still, and take heed also that thy animated or soulish spirit do wholly unite with the Light.

122. And so when thou standest in such a form, then thou art as Heaven and Earth is, or as the whole Deitie

Deitie is with its Births or Genitures *in this world*.

123. But now if thou art *not thus*, then thou art blind herein, though thou wert the wittiest and wisest Doctor, that ever could be found in the world.

124. But if thou art *thus*, then raise up thy spirit, and look through thy Art of Astrology, thy deep sense, and measuring of Circles, and see if thou art able to apprehend it? ***It must be born IN THEE,*** Else thou gettest neither Grace nor Art

125. If the Eyes of thy Spirit shall stand open, then thou must generate *thus*, else thy Comprehensibility is a Foolish Virgin, and it befalls thee as if a Limner should offer to pourtray the Deity on a Table, and tell thee, It is made right, the Deity is just so.

126. Then the Believer and the Limner are both alike, both of them see nothing but only wood and Colours, and the one blind leadeth the other: surely thou art not to fight here with Beasts, but with Gods.

Now Observe:

127. When the whole Deitie in this world moved it self to the *Creation*, then not onely the *one* part did Move, and the other rest; but all stood joynly in the *Mobility*, Even the whole Deep, so far, as Lord Lucifer was King, and so far as the place of his Kingdom reach'd, and so far as the Salitter in the wrath-fire was kindled.

128. The motion of the three Births lasted the length of *six Dayes and Nights*, wherein all the *seven* Spirits of God stood in a *full* moving Birth or Geniture; as also the *Heart* of the spirits; and the Salitter

ter of the Earth *turn'd about* in that while, six times in the great wheel; which wheel is the seven qualifying or fountain spirits of God; and at each turning about, or Diurnal Revolution, there was generated a several special fabrick or work, according to the innate instant qualifying or fountain spirits.

129. For the *First* qualifying or fountain spirit is the Astringent, cold, sharp and hard Birth or Geniture, and that belongeth to the *first Day* in the Astrall Birth or Geniture, the Astrologers call it the *Saturnine*, which was performed on the First Day. For therein the hard dry sharp Earth and Stones came to be: and were incorporated or compacted together, moreover then was also generated the strong Firmament of Heaven; and the Heart of the seven spirits of God stood hidden in the hard sharpnesse.

130. Astrologers appropriate or attribute the *Second Day* to *Sol* or the Sun, but it belongeth to *Jupiter*, to speak of it Astrologically: for on the *second Day* the Light brake forth out of the *Heart* of the seven qualifying or fountain spirits through the hard quality of the Heaven, and caused a mitigation or allaying in the hard water of the Heaven, and the light became *shining* in that meeknesse and allay.

131. And then the meeknesse and the Hard water separated themselves asunder, and the hardness remained in its hard place, as a hard Death, and the meeknesse or softnesse penetrated through the Hardnesse in the power of the Light.

132. And this now is the *water of Life*, which is generated in the Light of God out of the hard Death. And thus the light of God in the sweet water of

of Heaven brake through the astringent and hard dark Death, and *thus* the Heaven is made out of the midst or Center of the water.

133. The hard Firmament is the astringent quality, and the gentle Mild or meek firmament is the water, in which the Light of Life riseth up, which is *the Clarity or Bright Light of the Sonne of God.* And in this manner or form also the knowledge, and the light of life riseth up in Man, and the whole light of God in this world standeth in such a Form, Birth, and rising up.

134. The *Third Day* is very rightly attributed to Mars, because it is a bitter, and a *furious* raging and stirring spirit. In the *third* Revolution of the Earth the bitter quality rubb'd it self with the astringent.

Understand this thing rightly.

135. When the Light in the sweet water did penetrate through the astringent spirit, then the fire-flash terror or crack of the Light, when it kindled it self in the water, rose up in the astringent and hard dead quality, and made all stirring, from thence existed the *Warmhertigkeitt*, warmheartednesse, or *Mercy.*

136. Now I speak here not *only* of the Heaven above the Earth, but this stirring and Birth or Generation was also in the Earth and *everywhere*.

137. But being the heavenly fruits before the time of the wrath, sprung up *only* in this stirring of the seven qualifying or fountain spirits, and vanish'd or pass'd away again by their stirring, and so changed or.

or altered themselves; therefore on the third Day of the Birth or Geniture of the Creation, they sprung up also through the stirring of the fire-flash in the astringent quality of the Earth.

138. And though indeed the *whole Deity* is in the Center of the Earth *hidden*, yet the Earth could not for all that bring forth heavenly fruit, for the astringent quality had *shut* and barred the hard Bolt of Death upon it, and so the Heart of the Deity remained hidden in its meek and Light Heaven.

139. For the outermost Birth is *Nature*, and that ought not to reach back into the Heart of God, neither can it, but is the Body, in which the qualifying or fountain spirits generate themselves, and shew forth and manifest their Birth or Geniture by their fruits.

The Two and Twentieth Chapter.

*Of the Birth or Geniture of the Starres, and
Creation of the*

Fourth Day.

I.

Here now is begun the describing of the Astrall Birth, and it ought well to be observed, what the first title of this Book meaneth, which is thus Expressed.

The

The Day-spring or Dawning in the East,

or

Morning-Rednesse in the Rising.

For here will a *very simple* Man be able to see and comprehend or apprehend the Being of God.

2. The Reader should not make himself blind through his *unbelief* and dull apprehension : for here I bring in the whole or Totall Nature with all her children, for a *witnesse* and demonstration. And if thou art rationall, then look round about thee, and view thy self, also consider thy self aright, and then thou wilt *soon find* from or out of what spirit I write.

3. For my part , I will obediently perform the command of the spirit, onely have thou a care, and suffer not thy self to be *shut up* by or in an open Door: for here the Gates of knowledge stand open to thee.

4. And though the spirit will indeed go against the Current of some Astrologers, that is no great matter to me, for I am bound to obey *God rather than Men*: they are blind in or concerning the spirit, and if they will not see, then they may remain blind still.

Now Observe :

5. Now when upon the *Third Day* the fire-flash rose up out of the Light, which was shining in the sweet water; which flash is the bitter quality, which generateth it self out of the kindled *terroure* or crack of fire in the water.

6. Then

6. Then the whole Nature of this world, became springing boyling and moving *in* the Earth, as well ~~as~~ above the Earth, and every where, and began to generate it self again in all things.

7. Out of the Earth *sprung up* Grasse, Herbs and Trees, and in the Earth silver, gold, and all manner of Oar came to be; and in the Deep above the Earth sprung up the *wonderfull forming* of power and vertue.

8. But that thou mayest understand, what manner of *Substance* and condition all these things and Births or Genitures have, I will describe all orderly, one after another, that thou mayst rightly understand the *Ground* of this Mystery.

And I will treat,

1. Of the *Earth*.
2. Of the *Deep* above the *Earth*.
3. Of the incorporating or compacting of the Bodies of the *Stars*.
4. Of the seven chief qualities of the *Planets*; and of their Heart, which is the *Sun*.
5. Of the *Four Elements*.
6. Of the outward comprehensible or palpable Birth or Geniture, which existeth out of this *whole Regiment*; or Dominion.
7. Of the *wonderful proportion* and fitnessse or dexterity of the whole wheel of Nature.

9. Before this Looking-Glass I will now *invite* all Lovers of the Holy and highly to be Esteemed Arts, of *Philosophy, Astrology, and Theology*, wherin I will Lay open the Root and *Ground* of them.
10. And though I have not studied nor learned *their*

their Arts, neither do I know how to go about to measure Circles and use their Mathematicall Instruments and Compasses; I take no great care about that: However, they will have so much to learn from hence, that many will not comprehend the ground thereof all the dayes of their Lives.

11. For I use not their Tables Formula's or Schemes rules and wayes, for I have not learned from them, but I have another Teacher, or School-master, which is the whole or Totall NATURE.

12. From that *whole Nature*, together with its innate instant Birth or Geniture, have I studied and learned my *Philosophie, Astrologie* and *Theologie*, and not from Men, or by Men.

13. But being Men are Gods, and have the knowledge of God the onely Father, from whom they are proceeded or descended, and in whom they Live, therefore I despise not the Canons Rules and Formula's of their Philosophie, Astrologie and Theologie. For I find, that for the most part they stand upon a right Ground, and I will diligently endeavour, to go according to their rules and Formula's.

14. For I must needs say, that their Formula or Scheme is my master, and I have my beginning and first knowledge from their Formula or Positions: neither is it my purpose, to go about to amend or cry down theirs; for I cannot do it, neither have I learned them, but leave them standing in their own Place and Worth.

15. But I will not build upon their Grounds, but as a laborious carefull servant, I will digg away the

Earth from the Root, that thereby men may see the whole Tree with its Root, Stock, Branches, Twiggs and Fruits : And may see that also my writing is no new thing, But that their Philosophie and my Philosophie are one Body, one Tree, bearing one and the same sort of fruit.

16. Neither have I any command, to bring in complaints against them, to condemn them, for any thing, but for their wickednesse and Abominations, as Pride, Covetousnesse, Envy and Wrath, against which the spirit of Nature complaineth very exceedingly, and *not I* : for what can I do, that am poor Dust and Ashes, also very weak, simple and altogether unable?

17. Onely the Spirit sheweth thus much, that *to them* is delivered and entrusted the weighty Talent, and the Key; and they are drowned in the pleasures of the flesh, and have buried their weighty Talent in the Earth, and have lost the key in their proud Drunkennesse.

18. The spirit hath a long time waited on them and importuned them, that they would once open the Door, for the clear Day is at Hand, yet they walk up and down in their Drunkennesse, seeking for the Key, when they have it about them, though they know it not ; and so they go up and down in their proud and covetous Drunkennesse, alwaies seeking about like the Country man for his horse, who all the while he went a seeking for him, was riding upon the back of that very Horse he looked for.

19. Thereupon saith the Spirit of Nature, being they will not awake from

from Sleep, and open the Door, I vvill therefore do it my self.

20. What could I simple vulgar Lay-Man teach or write of their high Art, if it were not given to me by the Spirit of Nature, in whom I live and † am ? I am in the Condition or state of a vulgar or Lay-Man, and have no *Salarie* Wages or Pay for this writing : and should I then oppose the Spirit, that He should not begin to open, where and in whom he pleaseth ? *I am not the Door*, but an ordinary wooden Bolt upon it : and now if the Spirit should pluck me out from thence, and fling me into the Fire, could I hinder it ?

21. But if I would be an *unprofitable* Bolt, which stubbornly would resist to be pull'd out, and should bolt up and *bind* the Spirit in the opening, *would* not the Spirit be angry with me, tear me off, and cast me away, and provide a more profitable and a *fitter* Bolt ? Then I should lye on the ground and be trampled under-foot, when as formerly I made so fair a shew upon the Door : what should this wooden Barre then serve for, but to be cast into the Fire and burnt ?

22. Behold ! I tell thee a Mystery, so soon as the Door is set *wide* open to its Angle, all uselesse fast-nailed sticking Bolts or Barres will be *cast away*, for the Door will *never* be shut any more at all, but standeth open, and then the *Four winds* will go in and out at it.

23. But the Sorcerer sitteth in the way, and will make many *so* Blind, that they will not see the Door : and then they return Home, and say ; there is no Door at all, but that it is a mere Fiction, and so they go thither no more.

*subsist, or
have my be-
ing.*

24. Thus men suffer themselves easily to be turn'd away, and so live in their Drunkenesse.

25. And now when this is done, then the Spirit is angry, which hath opened the Gates, because none will go OUT and IN at its Doors any more, and then it flings the Door-Posts into the Abyss, and then there is no more Time at all : those that are within, remain whither; and those that are without, remain without. AMEN.

Nom it may be Asked :

What are the Stars ?

Answer.

26. Moses writeth concerning them thus : And God said ; Let there be Lights in the Firmament of Heaven, to divide or distinguish the Day from the Night : and let them give signs and seasons, Dayes and Years : and let them be Lights in the firmament of Heaven to shine or give light upon the Earth, and it was so done. And God made two great Lights : the greater Light to rule the Day, and the lesser Light to rule the Night ; as also the Stars. And God set them in the Firmament of the Heaven, to shine or give Light upon the Earth : and to rule Day, and Night, also to divide or distinguish the Light from the Darknesse, and God saw that it was good, so out of the Evening and the Morning the fourth day came to be, Gen. I. v. 14, 15, 16, 17, 18, 19.

27. This description sheweth sufficiently, that the Dear man Moses was not the original Author thereof : for the first writer thereof did not know either the true God, or the Stars, what they were. And it is very likely, that the Creation, before the Flood, was

not

not described in writing, but was kept as a Dark word in their memories, and so delivered from one generation to another, till after the Flood, and till people began to lead Epicurean Lives, in all *voluptuousness*.

28. And then the *Holy Patriarchs*, when they saw that, they described the Creation, that it should not be quite forgotten, and that the swinish Epicurean world might have a Looking-Glass in the Creation, wherein they *might see*, that there is a God, and that this Beeing of the world did not *so stand* from Eternity; whereby they might have a Glass to look into, and so fear the *Hidden God*.

29. And it was the *Chiefest Instruction and Doctrine* of the Patriarchs before and after the Floud, that they *led Men to the Creation*: as the whole book of Job also doth drive at That.

30. After these Patriarchs came the wise *Heathens*, who went somewhat deeper into the knowledge of *Nature*: and I must needs say, according to the Ground of the Truth, that they in their Philosophie and Knowledge did come even before the face or Countenance of God, and yet could neither see nor know Him.

31. Man was so altogether *Dead in Death*, and so bolted up in the outermost Birth or Geniture in the dead Palpability: or else they could have Thought, that in this Palpability, there must needs be a *Divine power* hidden in the Center, which had *so created* this Palpability, and moreover preserveth upholdeth and ruleth the same.

32. Indeed they honoured prayed to or *worshipped* the Sun and Stars for Gods, but knew not how they were created or came to be; or out of what they

hey came to be : for they Might well have thought, that they proceeded from somewhat, and that, That, which created them, must needs be Older and higher or Greater then all the Stars.

33. Besides, they had the Stones and the Earth for an Example, to shew, that they *must proceed* from somewhat, as also Men and all the Creatures upon the Earth. For all give testimony, that there must needs be in these things a mightier and greater Power at hand which had so created all these things, in that manner, as they are.

34. But indeed why should I write much of the blindnesse of the Heathens; are not our Doctors in their Crowned Ornaments of Hoods and Corner'd Caps, as blind as they ? They know indeed that there is a God, who hath created all this, but they know not, where that God is, or how he is.

35. When they would write of God, then they seek for him *without*, and *absent* from this world, one-ly above in a kind of Heaven, as if he were some Image, that may be likened to *somewhat* : Indeed they grant, that, That God ruleth all in this world, with a Spirit ; but his corporeal propriety or habitation they will needs have in a certain Heaven aloft many Thousand Miles off.

36. Come on ye Doctors ! if ye are in the Right, then give answer to the Spirit : I will ask you a few Questions ; 1^o. What do you think stood in the Place of this world, before the Time of the world ? Or 2^o. Out of what do you think the Earth and Stars came

came to be? Or, 3°. what do you think there is in the Deep of the Earth? Or, 4°. From whence did the Deep exist? Or, 5°. How do you think Man is the Image of God, wherein God dwelleth? Or 6°. What do you suppose Gods wrath to be? Or, 7°. What is that in man which displeaseth God so much, that he tormenteth and afflieteth man so, being he hath created him? And 8°. that he imputeth Sinne to Man, and condemneth him to eternal Punishment? 9°. Why hath he created that, wherein or wherewith Man committeth sin? Surely that thing must be far worse: 10°. Wherefore and out of what, is that come to be? Or 11°. What is the cause, or the beginning, or the Birth and Geniture of Gods fierce wrath, out of or from which, Hell and the Devil, are come to be? Or, 12°. How comes it, that all the creatures in this world do bite, scratch, strike, beat and worry one another, and yet sin is imputed only to Man? Or, 13°. Out of what are Poisonous and venomous Beasts and worms, and all manner of Vermine come to be? Or 14°. Out of what are the holy Angels come to be? And 15°. what is the Soul of Man? And lastly, 16°. what is the Great GOD Himself?

37. Give your direct and fundamental answer to this, and demonstrate what you say, and leave off your Verbal Contentions.

Now if you can demonstrate out of all your books and writings, 1°. that you know the true and only God; and 2°. How he is in Love and Wrath: Also, 3°. what that God is? and 4°. if you can demonstrate, that God is not in the Stars, Elements, Earth, Men, Beasts, Worms, Leaves, Herbs and Grasse, also in Heaven and Earth; also that all this is not God Himself,

Himself, and that my spirit is false and wicked ; then I will be the first, that will burn my book in the Fire ; and recall and recant all whatsoever I have written, and will accuse it, and in a true obedience willingly submit myself to be instructed by you.

38. I do not say, that I cannot erre at all. For there are some things, which are not sufficiently declared, and are described as if it were from a Glimpse of the great God, when the wheel of Nature whirld about too swiftly, so that Man with his half dead and dull capacity or apprehension cannot sufficiently comprehend it ; but what thou findest not sufficiently declared in one place, thou wilt find it done in another; if not in this, yet in the other Books.

Now thou wilt say :

It doth not become me, to ask such Questions :
for the Deitie is a Mystery, which no
man can search into.

39. Hearken; If it doth not become me to ask, then it doth not become thee to judge mee.
Dost thou boast in the knowledge of the Light, and art a *Leader* of the blind, and yet art blind thy self ? How wilt thou shew the way to the blind ? must ye not both fall, in your blindness ?

But

But you will say:

We are not Blind: for we well see the way
of Light, though none can see
it rightly.

40. Ye teach others the way, and you are *alwaires*
seeking after it your selves; And so you grope *in the*
dark, and discern it not! Or do you suppose, that it is
Sin, for any Man to *ask* after the way?

41. O ye blind Men! leave off
your contentions, and shed not in-
nocent blood; also do not lay waste
Countries and Cities, to fulfill the
Devils will; but put on the Hel-
met of Peace, Girt your selves
with Love one to another, and
practise Meeknesse: Leave off
Pride and Covetousnesse, Grutch
not the different forms of one an-
other, also suffer not the Wrath-
fire to kindle in you, but live in
Meeknesse, Chastity, Friendli-
nesse and Purity, and then you
are and live ALL in God.

42. For thou needest not to Ask; *Where is God?* Hearken thou Blind Man; thou livest in God, and God is in thee, and if thou livest holily, then therin thou thy self art God: For wheresoever thou lookest, there is God.

43. When thou beholdest the Deep betwixt the Stars and the Earth, Canst thou say, that is not God, or, there God is not? O, thou miserable corrupted man! Be instructed; for in the Deep above the Earth, where thou seest and knowest nothing, and sayst, there is nothing, yet even there is the Light-Holy God in his Trinitie, and is generating there, as well as in the high Heaven aloft above this world.

44. Or dost thou think, that he departed and went away from his seat wherein he did sit from eternity, in or at the time of the Creation of this world? O no; that cannot be, for though He would himself do so, He cannot do it, for he himself is All: And as little as a member of the Body can be rent off from it self, so little can God also be divided out or separated from Being Everywhere.

45. But that there are so many Formings figurings or framings in him, is caused by his Eternall Birth or Geniture, which first is Threecold, and out of or from that Trinitie, or Ternarie, it generateth it self infinitely or immensely unconceiveably.

46. Of these Births or Genitures I will here write, and shew to the children of the last world, *what*

God is, not out of any Boasting or Pride, thereby to disgrace or reproach any body! No; the Spirit will instruct thee meekly and friendly, as a Father doth his children; for the work is not from

+ my fleshly Reasons, but **the Holy Ghosts** + or the Reason of my dear Revelation, or breaking through in flesh.

47. In my own faculties or powers I am as blind a Man, as ever was, & am able to do nothing, but in the Spirit of God, my * innate spirit **seeth through ALL**, but not alwaies with long Stay or Continuance, onely when the Spirit of Gods Love breaketh thorough my spirit, then is the animated or soulfish Birth or Geniture and the Deity one Being, one Comprehensibility, and one Light.

48. Am I alone onely so? No, but All Men are so, be they Christians, Jews, Turks or Heathens; in whomsoever Love and Mecknessesse is, in them is also the Light of God.

If thou sayst, No, this is not so:

Consider.

49. Do not the Turks, Jews, and Heathens live in the same Body, or Corporeity, wherein thou livest, and make use of that power and vertue of the same Body, which thou usest, moreover they have even the same Body, which thou hast, and the same God, which is thy God, is their God also.

But thou wilt say:

They know him not; also they

honour him not.

* or, the Spirit that is generated, or rather regenerated in in me.

Answer.

50. Yes Dear Man, now boast thy self that thou hast hit it well! *This knowest God indeed above others.* Behold thou blind Man, whence ever Love riseth up in Meekness, there the Heart of God riseth up. For the Heart of God is generated in the meek water of the kindled Light, be it in Man, or any where else without Man, it is every where generated in the Center, between the outermost and innermost Birth or Geniture.

51. And whatsoever thou dost but look upon, there is God, but the comprehensibility standeth in this world, in the wrath, which the Devil hath kindled; and in the hidden kernel in the midst or center of the wrath the light or Heart of God is generated, in comprehensibly as to the wrath, and so each of them remaineth in its Seat.

52. Yet for all that, I do no way approve or excuse the Unbelief of the Jews, Turks and Heathens, and their stiff-necked stubbornnesse, and their fierce wrath, furious malice and hatred against the Christians. No, these things are meer Snares of the Devil, wherby he allureth Men to Pride, Covetousnesse, Envy and Hatred, that he may kindle in them the hellish fire: neither can I say, that these four sons of the Devil are not domineering in Christendome, nay indeed in every Man.

Now thou sayst:

What then is the difference between Christians,

Jews, Turks and Heathens?

Answr.

Here the Spirit openeth both Doors and Gates; if thou wilt not see, then be blind.

54. The first, I. difference is, which God hath alwaies held and maintained; that all those, who know what God is, and how they should serve him, that they should be able by their knowledge to prese through the wrath into Gods Love, and overcome the Devil; but if they do it not, then they are no better, than those, that know it not.

55. But if he, that knoweth not the way, preffeth through the wrath into the Love, then is he like him, who preffed thorough by his knowledge; but those that persevere in the wrath, and wholly kindle it in themselves, they are all alike one and other, be they Christians, Jews, Turks or Heathens.

Or what dost thou suppose it is, wherewithal man can serve God?

56. If thou wilt Dissemble with Him, and adora or magnifie thy Birth, then I suppose thee to be a very fine Angel indeed: But He that hath Love in his heart, and leadeth a mercifull meek and lowly-minded life, and fighteth against malice and hatred, and preseith through the wrath of God into the Light, he liveth with God, and is One Spirit with God.

57. For God needeth no other Service, but that his creature, which is in His Body, do not slide back from Him, **but be Holy, as He is.**

58. There.

58. Therefore also God gave the Law to the Jews, that they should diligently study and endeavour after meek Holinesse and Love, that thereby all the world might have them for their Looking-Glaſſe: But when they grew proud, and boasted in their Birth, instead of entring into Love, and turn'd the law of Love into the sharpneſſe of wrath, then God remov'd their Candleſtick and went to the Heathens.

59. Secondly II. There is this Difference betwixt the Christians, Jews, Turks and Heathens, that the Christians know the Tree of Life; which is CHRISTUS, CHRIST, who is the Prince of our Heaven and of this world, and ruleth in all Births or Genitures as a King in God his Father, and Men are his Members.

60. And now Christians know, how they may, by the power of this Tree, preſſe out from their Death through his Death to him into his life, and reign and live with him, wherein they also with their *preſſing through* with their *new birth*, out from this Dead Body, may be and are with him in Heaven.

61. And though the dead Body is in the midſt or Center of Hell among all the Devils, yet for all that, the new Man reignteth with God in Heaven, and the Tree of life is to them a ſtrong Gate, through which they do enter into Life: But of this thou ſhalt find more largely in its proper Place.

Now Obſerve:

62. Moses writeth, that God ſaid; Let there be Lights in the Firmament of Heaven, which ſhould therein give a Light to the Earth, and divide or diſtinguiſh Day

Day and Night, also make Years and Times or Seasons. 63. This description sheweth, that the first writer did not know, what the Stars are: But He took hold on the Deitie at the Heart, and look'd upon or had respect to the Heart, to consider what the Heart and kernel of this Creation is, and the Spirit kept the Astral and outermost Dead Birth or Geniture hidden from him, and did onely drive him in Faith to the Heart of the Deitie.

64. Which is also the Principal Point, most necessary for Man: For when he layeth hold on true Faith, then he presseth through the Wrath of God, through Death into life, and reigneth with God.

65. *But being Men now at the End of this time, do listen and long very much after the Root of the Tree, through which Nature sheweth, that the time of the discovery of the Tree is at hand; therefore the Spirit will shew it to them: and the whole Deitie will reveal it self; which is the Day-spring dawning, or Morning-Rednessse, and the breaking forth of the great Day of God, in which,*

which, whatsoever is generated from Death, to the Regeneration of Life, shall be Restored and Rise again.

66. Behold, when God said, Let there be light, then the light in the powers of Nature, or the seven spirits of God rose up, and the Firmament of Heaven, which standeth in the word, in the Heart of the water, between the astrall and outermost Birth or Geniture was closed or shut up by or with the Word and Heart of the water, and the Astral birth is the Place of the parting-mark or Limit which standeth half in Heaven, and half in the Wrath.

67. For from or out of that half Part of the wrath, the Dead Birth generateth it self continually, and out of the other half Part, which reacheth with its innermost Degree even into the innermost Heart and light of God, generateth it self now continually through Death, and yet the Astrall Birth or Geniture is not two, but One Body.

68. But when in these two Dayes the Creation of Heaven and of Earth was compleated, and that the Heaven was made in the heart of the water, for a difference or distinction between the Light of God, and the Wrath of God, then on the Third Day, through the terror or crack of the fire-Flash, which rose up in the heart of the water, and prested through Death, incomprehensibly as to Death, there sprung up all manner of Ideas Forms and Figures; as was done before the time of the kindled wrath.

69. But being the water, which is the Spirit of the Astral Life, stood in the midst or Center of wrath, and

and also in Death, thereupon also every Body formed it self, as the Birth or Geniture to Life and mobility was.

Of the Earth.

70. But now, the Earth was the *Salitter*, which was cast up out of the innermost Birth, and stood in Death; but when the fire-flash, through the Word, rose up in the water, then it was a terror or crack, from which existed the *mobility* in death, and that Mobility in all the seven spirits, is now the *Astrall* Birth or Geniture.

The Depth.

Understand this aright.

71. Now when on the the *Third Day* the fire-flash in the water of death had kindled it self, then the Life pressed forth quite through the dead body of the water and of the Earth.

72. But yet the Dead water and Earth, comprehend no more then the flash or terror or crack of the Fire, where-through their mobility existeth: But the Lights which riseth up very softly Gently or meekly in the fire-flash, that, neither the Earth, nor the dead water, can comprehend.

73. But it retaineth its *Seat* in the kernel, which is the un&uoſt or fatnesse, or the water of life or the Heaven; for it is the Body of Life, which the Death cannot comprehend, and yet it riseth up in the Death.

74. Neither can the wrath take hold of it or apprehend it, but the Wrath remaineth in the terror

Y y y

or

or crack of the Fire-Flash, and maketh thei Mobility
in the dead body of the earth and the water.

75. But the Light presleth in very gently after,
and formeth the Birth, which through the terror or
crack of the fire-flash hath gotten its compacted Body.

Of the Growths or Vegetables of the Earth.

76. When now the wrathfull fire-flash awakened
and rouzed up the spirits of Nature, which stand in
Death in the Earth, by its fierce terror or crack ;
then the spirits began, according to their peculiar
Divine Right to generate themselves, as they had
done from eternity, and form figure or frame a Body
together according to the innate instant qualities of
that Place.

77. Now that kind of Salitter which in the time
of the kindling of the wrath, dyed in Death, and as
it did qualifie or operate at that time, in the innate
instant Life of the seven spirits of God, so also it
did rise again in the Time of the Regeneration in the
Fire-Flash, and is not become any New thing, but
onely another form of the Body, which standeth in
the comprehensibility or palpability in Death.

78. But now the Salitter of the Earth and of the
water is no more able to change or alter it self in its
dead Being, and shew forth it self infinitely, as it
did in the heavenly place or Seat ; but when the
qualifying or fountain spirits form the Body, then it
riseth up in the power and vertue of the Light.

79. And the Life of the Light breaketh through
the

* or, In-
standing.

* instant Life of the seven spirits of God, so also it
did rise again in the Time of the Regeneration in the
Fire-Flash, and is not become any New thing, but
onely another form of the Body, which standeth in
the comprehensibility or palpability in Death.

the Death, and generateth to it another Body out of Death, which is not conformable to, or of the condition of the water, and the dead Earth; also doth not get their taste and smell, but the power of the Light presleth thorough, and tempereth or mixeth it self with the power of the Earth, and taketh from Death, its *Sting*, and from the wrath its poisonous venomous power; and presleth forth up together in the midst or center of the Body in the growth or vegetation, as a *Heart* thereof.

80. *And herein sticketh now the kernel of the Deitie in the Center in its Heaven, which standeth hidden in the water of Life: if thou canst now apprehend or lay hold on it.*

Of the Metalls in the Earth.

81. The Metals have the same substance, condition and Birth or Geniture, as the *vegetables* upon the Earth have. For the Metalls or Mineral Oares at the time of the kindling of the wrath in the innate initant Wheel of the seventh nature-Spirit, stood in the *Fabrick work* or operation of the Love, wherein the meek beneficence or well-doing generateth it self *behind* the Fire-Flash; wherein the Holy Heaven standeth, which in this Birth or Geniture, when the *Love* is predominant, presents or

sheweth forth it self in such a gracious amiable and blessed Clarity or Brightnesse, and in such beauteous colours, like Gold, Silver, and Precious Stones.

82. But Silver and Gold in the dead Palpability or Tangibility are but as a Dark stone in comparison of the Root of the heavenly Generating : but I set it down here only, that thou mayst know, from whence it hath its Original.

83. But being it hath been, the excellentest rising up and generating, in the holy heavenly Nature, therefore also it is loved by man above all other in this world. For Nature hath indeed written in Mans Heart, that it is better, then other Stones and Earth, but Nature could not reveal or manifest to him, the ground thereof from whence it is come or proceeded, whereby now thou mayst Observe the Day-spring or Morning-Redness.

84. There are many several sorts of minerall Oars, according as the Salitter in Natures Heaven was predominant at its rising up, in the Light of Love: For every qualifying or radical spirit in the heavenly Nature containeth the property or kind of all the qualifying or fountain spirits, for it is ever infected or affected with the other, from whence the Life and the unsearchable Birth or Geniture of the Deitie, existeth: But yet is predominant as to one Power, and that is its own Body, from whence it hath the Name.

85. But now every qualifying or fountain spirit hath the property of the whole or Totall Nature, and its Fabrick or work at the time of the kindling of the wrath was together also incorporated in Death, and out of every Spirits fabrick or work, Earth,

Earth, Stones, mineral Oars, and water came to be.

86. Therefore also in the Earth there are found according to the quality of Each Spirit, minerall Oars, Stones, water, and Earth; and therefore it is that the Earth is of so many various qualities, all as Each qualifying or fountain Spirit with its innate Instant Birth or Geniture, was, at the time of the kindling.

87. Nature hath likewise Manifested or revealed so much to man, that he knoweth, how he may melt away the strange or Heterogene matter from every qualifying or fountain Spirits strange infected innate Birth or Geniture: whereby that qualifying or fountain spirit might remain chief in its own Primacy. art 88. You have an Example of this in Gold and in Silver, which you cannot make to be pure or fine Gold or Silver, unlesse it be melted seven times in the fire, Psal. 12. 7. But when that is done, then it remaineth in the middle or Central Seat in the Heart of Nature, which is the water, sitting in its own quality and Colour.

89. First, the astringent quality, which holdeth the Salitter captive in the hard Death, must be melted away, which is the grosse stony Drosse.

I.I.

90. Then Secondly, the astringent Death of the water is to be separated, from which proceedes a poisonous venomous water of separation or Aquafortis, which standeth in the rising up of the fire flash, which is the evil Malignant, even the very worst source of all in Death, even the Astringent and Bitter Death it self;

* or dyed for this is the Place, where the Life, which existeth in the sweet water, *dyed in Death; And that setteth the Death. parateth it self now in the second Melting.

91. Thirdly, the *Bitter Quality*, which existeth in the kindling of the water: fire-flash is melted away, for that is a Rager Raver Tyrant and destroyer; also no Silver nor Gold can subsist, if that be not killed or mortified, for it maketh all dry and Brittle, and presenteth or sheweth forth it self in sevral Colours; for it rideth through all spirits, assuming the Colours of all spirits.

III.

92. Fourthly, the fire spirit also, which standeth in the horrible anguish, and pangs of life, must be also melted away, for it is a continued Father of the wrath, and out of or from that is generated the Hellish woe.

93. Now when the wrath of these four spirits is kill'd, then the minerall Oary Salitter standeth in the water like a tough Matter, and looketh like that spirit, which is predominant in the minerall Ore: and the light, which standeth in the Fire, † coloureth it according to its own Qualitie, be it Silver or Gold.

† or Tin-
dureth.

94. And now this matter in the fourth melting *Subsistent looks like Silver or Gold, but it is not yet *fixt, nor is it tough or malleable and pure enough, its body indeed is *Subsistent*, but not the Spirit.

V.

95. Now when it is melted a Fifth Time, then the

the Love-spirit riseth up in the water through the Light, and maketh the dead Body living again; so that the matter, which remained in the first four Meltings, getteth power or strength again, which was the proper own of that qualifying or fountain-spirit, which was predominant in this Minerall Oar.

VI.

96. Now when it is melted the sixt Time, then it groweth somewhat harder, and then the Life mo-
verb, which is risen up in the Love, and stirreth it self: and from this stirring existeth the Tone in the Hardnesse, and the mineral Oar gets a clear sound, for the Hard and dead beating or noise of the bitter fiery matter is gone away.

97. In this sixth Melting I hold, to be the greatest Danger for Chymists about the * preparing of their Silver and Gold. For there belongeth and is required a very subtile fire for it, and it may soon be burnt and made dead or Deaf; and it becometh very dim or blind, if the fire be *too cold*.

98. For it must be a middle or mild fire, to keep the spirit in the Heart from rising, it must be gently Simpring, then it getteth a very sweet and meek ringing sound, and continually rejoyceth, as if it should now be kindled again in the Light of God.

99. But if the fire be *too Hot* in the Fifth and Sixth Melting, then the new life, which hath generated it self in the Love in the rising up of the Lights power out of the water, is kindled again in the fiercenesse in the wrath-Fire, and the Mineral Oar becomes a burnt scum and *Drosse*, and the Chymist hath *dirt* instead of Gold.

VII.

100. Now when it is melted the Seventh time, then there belongeth and is required yet a *more subtle* fire, for therein the life riseth up, and *rejoyceth* in the Love, and will shew forth it self in infinity, as it had done in Heaven before the Time of the wrath.

101. And in this motion it groweth *unquiet* or fat and luscious or luxuriant, it increaseth and spreadeth it self, and the highest depth generateth it self very joyfully out of of from the Heart of the Spirit, just as if it would begin an *angelical Triumph*, and present or shew forth it self infinitely in *divine power* and form according to the Right of the Deitie: and thereby the Body getteth its greatest strength and power, and the Body coloureth or tinctureth it self with the *highest degree*, and getteth its true beauty excellency and vertue.

102. And now when it is *almost* made, then it hath its true vertue and colour, and there is onely *one* thing wanting, that the spirit cannot elevate it self with its *Body* into the Light, but must remain to be a dead stone; and though indeed it be of greater vertue, then other Stones, yet the *Body* remaineth in Death.

103. *And this now is the earthly God of Blind men;* which they Love and Honour, and leave the living God, who standeth hidden in the Center, sitting in his Seat. For the dead Flesh comprehendeth onely a *Dead God*, and longeth also onely after such a *dead God*.

But

**But it is such a GOD, as hath
Thrown many men headlong into
Hell!**

104. Do not take me for a Chymist, for I write
onely in the knowledge of the spirit, and not from
Experience. Though indeed I could here shew some-
thing else, viz. in how many Dayes, and in what Hours
these things must be prepared : for Gold cannot be
made in one Day, but a whole Moneth is requisite
for it.

105. But it is not my purpose, to make any try-
all of it, because I know not how to manage the Fire,
neither do I know the colours or tinctures of the
qualifying or fountain spirits in their outermost
Birth or Geniture, which are Two Great Defects; but
I know them according to (another) or the Regene-
rate Man, which standeth not in the palpability.

106. At the Description of the SUN you will find
more and deeper things concerning it : my intenti-
on is onely, to describe the whole or Total Deitie, as
far as I am capable, in my weaknesse to apprehend,
viz. How, that is in Love and Wrath, and how it
doth generate it self now at present in this world.

*You shall find more concerning
Jewels and pretious stones at the
description of the seven Planets.*

The Three and Twentieth Chapter.
Of the Deep above the Earth.

Vhen Man beholdeith the Deep above the Earth, he seeth nothing, but Stars and Clouds of water, and then he thinketh, Sure there must be another place, where the Deitie presenteth or sheweth forth it self, together with the heavenly and Angelical Government. He will needs have the Deep together with its regiment or Dominion severel from the Deitie: for there he seeth nothing, but Stars, and the regiment or Dominion between, is Fire, Air and Water.

2. Then presently he thinketh, God hath made this thus out of or from his predestinate purpose, out of Nothing: How then can God be in this Being? or, Can that be God Himself? He continually Imagineth, that this is onely a House, wherein God ruleth and dwelleth by his Spirit: God cannot be such a God, whose being consisteth in the power of this government, or Dominion.

3. Many will dare to say, what manner of God would that Be, whose Body, Being, and Power or vertue standeth or consisteth in Fire, Air, Water and Earth?

4. Behold! thou unapprehensive Man, I will shew,

shew thee the true ground of the Deitie: If this whole or universal Beeing, be not God, then thou art not Gods Image; If he be any other, or strange God, then thou hast no Part in him: For thou art created out of this God, and livest in this very God, and this very God continually giveth thee power, or vertue and blessing, also meat and drink out of Himself, also all thy knowledge standeth in this God, and when thou dyest, then thou art Buried in this God.

5. Now, if there be any other or strange God without and besides this God, who then shall make thee living again out of this God, in whom thou shalt be departed and turned to dust? How shall that strange God, out of whom thou art not created, and in whom thou didst never live, bring thy Body and spirit together again?

206. Now if thou art * of any other Matter, than God himself, how canst thou then be his Child? or how can the ~~Man~~ and King Christ be Gods Bodily or corporeal Sonne, whom he hath generated or begotten out of his Heart?

207. Now, if his Deitie be another Beeing substance or thing, than his Body; then there must be a two-fold Deitie in him, his Body would be of or from the God of this world, and his Heart would be of or from the unknown God.

8. O, thou Child of Man! open the Eyes of thy Spirit, for I will shew thee here, the right and reall proper Gate of the Deitie, as in-
Z Z Z 2 deed

indeed that very One only God
will have it.

9. Behold! that is the true One only God, out of whom thou art created, and in whom thou livest: and when thou beholdest the Deep and the Stars, and the Earth, then thou beholdest thy God, and in that same thou livest, and also art or hast thy Being therein, and that same God governeth or ruleth thee also, and out of or from that same God also thou hast thy Senses, and thou art a Creature out of or from Him and in him; else thou hadst been Nothing, or wouldst never have been.

10. Now perhaps thou wilt say; I write Heathenishly.

Hearken and behold! Observe the distinct understanding, How all this is so: for I write not Heathenishly or Barbarously, but Philosophically; neither am I a Heathen, but I have the Deep and true knowledge of the One only great God, who is ALL.

11. When thou beholdest the Deep, the Stars, the Elements and the Earth, then thou comprehendest not with thy Eyes, the bright and clear Deities, though indeed it is there and in them; but thou seest and comprehendest with thy Eyes, First, Death, and then, the Wrath of God, and the Hellish fire.

12. But if thou raisest thy Thoughts, and considerest where God is, then thou apprehendest the Astral Birth or Geniture, where Love and Wrath move one against another; but when thou drawest up the Faith in God, who ruleth in holiness in this Government or Dominion, then thou breakest thorough Heaven,

Heaven, and apprehendest or layest hold on God at his holy Heart.

13. Now when this is done, then thou art as the whole or ~~total~~ God is, who himself is Heaven, Earth, Stars, and the Elements, and hast also such a regiment or Dominion in them, and art also such a Person, as the whole God, in the place of this world, is.

Now thou sayest;

How shall I understand this? for the Kingdom of God and the Kingdom of Hell and of the Devil are distinct one from another, and cannot be one Body?

Also the Earth and Stones are not God? nor the Heaven, Stars and Elements? much less can

a Man be God: for if so, he could not be rejected by God.

Here I will tell thee the ground of all by degrees, one thing after another: therefore keep the Question in Mind.

Of the Astral Birth or Geniture, and of the Birth or Geniture of God.

14. Before the Times of the created Heavens, the Stars and the Elements, and before the creation of Angels there was no such wrath of God, no Death, no Devil, no Earth nor Stones, neither were there any Stars, but the Deitie generated it self very meekly and lovingly, and formed framed and figured it self in Ideas shapes and Images, which were incorporated.

porated according to the qualifying or fountain spirits in their generating, wresting and rising up, and passed away again also through their wrestlings; and figured or framed themselves into another form or condition, all according to the primacy of predominancy of each qualifying or fountain spirit, as you may read before.

15. But observe here rightly,
the earnest and severe Birth or Geniture, out of
which the wrath of God, Hell and Death are come
to be; which indeed have been from Eternity in
God, but + **not accensibile nor ele-**
+ not kindled or Dominice-ring.
vable.

16. For the whole or Totall God standeth in
seven Species of Kinds; or in a leuenfold Form or
Generating: and if these Births or Genitures were
not, then there would be neither God nor Life, nor
Angel, nor any Creature.

17. And these Births or Genitures have no Beginning, but have so generated themselves from Eternity; and as to this Depth, **God Himself knoweth not what He is: For He knoweth no Beginning of himself, also he knoweth not anything that is like Himself, as also he knoweth no End of himself.**

18. These seven Generatings in all are none of them the first, the second, or the Third, or Last, but they are

are all Seven every one of them, both the first, second, third, fourth and last; yet I must set them down one after another according to a creaturely way and manner, otherwise thou couldst not understand it: For the Deity is as a VVheel with seven wheels made one in another, whereina man seeth neither Beginning nor End.

Widgit 973 Now Observe:

I. *First, there is the Astringent quality, which is alwaies generated from the other six Spirits, which in it self is hard, cold, sharp like Salt, and yet farre sharper. For a Creature cannot sufficiently apprehend its sharpnesse, seeing it is not singly and alone in a creature, but according to the manner and kind of the kindled Hellish quality, I know How it is.: This astringent sharp quality attracteth or draweth together, and in the Divine Love holdeth or retaineth the forms and Images, and aryeth them so, that they subst or are fixed.*

II.

20. The Second Generating is the Sweet water, which is generated also out of all the six spirits: for it is the Meeknesse, which is generated out of the other six, and presleth it self forth in the astringent Birth or Geniture, and alwaies kindleth the astringent again, and then quencheth and mitigateh it, that it be not too much astringent, as it might be in its own sharpnesse, if it were not for the water.

III.

III.

21. The *third Generating* is the *Bitternesse*, which existeth out of the fire *in the water*: for it rubbeth and vexeth it self in the astringent and sharp coldnesse, and maketh the coldnesse moveable, from whence mobility existeth.

III.

22. The *Fourth Generating* is the fire, which existeth from the mobility or rubbing in the astringent spirit, and that is now sharp *burning*, and the bitter is stinging and raging. But when the fire-spirit rubbeth it self thus ragingly in the astringent coldnesse, then there is an anxious horrible quaking Trembling and sharp opposite contentious generating.

Observe here the Depth.

23. I speak here as to the kind and manner of the Devil, as if the Light of God had not yet kindled it self in these four kinds: and as if the Deitie had a beginning, I can no other or nearer way offer it to your Judgment that you may understand it.

24. In this Fourth, rubbing is a very hard and most horrible sharp and fierce coldnesse, like a refined melted and very cold salt-water, which yet is

not

not water, but such a hard kind of power and vertue as is like Stones.

25. There is also therein a raging raving stinging and burning, and that water is continually as a Dying Man, when Body and Soul are parting asunder, a most horrible anxiety, a woful painful Birth or Geniture.

26. O man! here consider thy self, here thou seest, from whence the Devil, and his fierce Wrathful Malice hath its original, as also Gods Wrath, and the Hellish fire, also Death and Hell, and eternal Damnation.

Ye Philosophers observe that!

27. Now when these four Generatings rub themselves one upon another, then heat gets the Primacy and predominancy, and kindleth it self in the sweet water, and then instantly the Light riseth up.

Understand this rightly:

28. When the Light kindleth it self, then the fire-terroure or crack cometh forth first, as when you strike upon a Stone, the fire-crack is first, and then the light first conceiveth it self from the fire-crack.

29. Now the fire-crack in the water goeth through the astringent quality, and maketh it moveable, but the light generateth it self in the water, and becomes

Aaaa shining

shining Light, and is an impalpable meek and most richly loving Being, which neither I nor any other Creature can sufficiently write or speak of, but I stammer only like a Child, which would fain learn to speak.

30. That same Light is generated in the midst or Center out of these four Species out of the unctuousness or fatnesse of the sweet water, and replenisheth the whole Body of this Generating. But it is such a meek, pleasing, well-doing, well-smelling and well-tasting Relish, that I know no similitude to liken it to. But where Life is generated in the midst or Center of Death; or as if a Man did sit in a huge scorching hot flaming fire; and were suddenly snatched out from thence, and set in such a very exceeding easie place of refreshment, where instantly all the smarting scalding pains which he felt afore by the burning of the Fire should suddenly passe away, and he be put into such a pleasing temper and soundnesse: Just so the Generating of the 4. Kinds or Species are set or put into such a soft and meek well-doing, and refreshment, as soon as the Light riseth up in them.

*Thou must understand me
here aright.*

31. I write and mean it in a creaturely kind and manner, as if a Man had been the Devils Prisoner, and were suddenly removed out of the Devils fire into the Light of God.

32. For the Light hath had no beginning in the generating of God, but hath shined or given Light so from eternity in the Generating, and God himself knoweth no beginning therein.

33. Only

33. *Only the Spirit here setteth Open for thee the Gates of Hell,*
 that thou mayst see, what is the condition of the Devils and of Hell, and what the condition of Man is, when the divine Light extinguisheth in him, so that he sitteth in the wrath of God, and then he liveth in such a Generating in such an anguish, Smarting Pains, woe and misery.

34. Neither can I declare it unto thee in any other manner: for I must write so, *as if the Generating or Geniture of God had or took a beginning, when things came to be thus; but I write here very, really true, and Precious dear words, which the Spirit alone understandeth.*

Now Observe:

The Gates of God.

35. The Light, which generateth it self from the Fire, and becometh shining in the water, and replenisheth or filleth the whole Geniture, and enlightneth it, and mitigateth it; *that, is the true Heart of God, or Sonne of God.*
 For he is continually generated out of the Father, and is another Person then the qualities and Geniture of the Father.

Aaaa 2

36. For

36. For the Generating or Geniture of the Father cannot catch or comprehend the Light, and use it to its Generating; but the Light standeth by it self, and is not comprehended by any Geniture, and it replenisheth and enlightneth the whole Geniture, viz. **the onely begotten Sonne of the Father**, John i.14. *And this Light I call in the humane Birth or Geniture, the animated or soulish Birth,*

*Understand, the Image, which budded forth out
of the Essences of the Soul, according to the
similitude of God:]*
or the Birth or Geniture, which qualifieth mixeth or uniteth with this animated or soulish Birth or Geniture of God; and herein is Mans soul **one heart** with God, but that is when it standeth in this **Light.**

V.

37. The fifth Generating in God, is, when this Light thus very gently mildly and amiably presseth through the first four Births or Generatings, and then it bringeth along with it the Heart and most pleasant lovely power and vertue of the sweet water, and so when the sharp Births or Genitures taste of it, then are they very meek and richly full of Love, and is as if continually the life did rise up in and from Death.

38. There each spirit tasteth of the other, and getteth

getteth meer new strength and power, for the astringent quality groweth now very pliable and yielding, because it is mitigated by the power of the Light that springeth out of the sweet water, for it warmeth the coldnesse, and the sweet water maketh the sharp taste very pleasant lovely and mild.

39. And so in the sharp and fiery Births or Generatings there is nothing but a meer longing of Love, a tasting, friendly affecting, gracious amiable and blessed Generating, there is nothing but meer Love, and all wrath and Bitternesse in the Center is Bolled up as in a strong Hold. This generating is a very meek beneficiale well-doing, and the bitter spirit now is the Living Mobility.

VI.

40. Now the Sixth Generating in God, is, when the Spirits in their Birth or Geniture thus taste one of another, for then they become very full of Joy: For the fire-flash or the sharpnesse out of or from the Birth or Geniture riseth up aloft, and moveth as the Ayr in this world doth.

41. For when one power or vertue toucheth the other, then they taste one another, and become very full of Joy; for the Light becometh generated out of all the powers, and presleth again through all the powers; whereby and wherein the *rising Joy* generateth it self, from whence the Tone or * TUNE * melody or Musick.

42. For from the touching and moving the living Spirit generateth it self, and that same Spirit presleth through all Births or Generatings, very unconceivably and incomprehensibly to the Birth or Geniture, and is a very richly Joyfull pleasant lovely sharp-

sharpnesse; like melodious sweet Musick.

43. And now when the Birth generateth, then it conceiveth or apprehendeth the Light, and speaketh or inspireth it again into the Birth or Geniture through the moving Spirit.

And this moving Spirit is the Third Person in the Birth or Geniture of God, and is call'd God the Holy Ghost.

VII.

44. The seventh Generating is, and keepeth its Birth or Geniture, and *Forming* in the Holy Ghost, and so when that goeth through the sharp Births or Genitures, then it goeth forth with the Tone, and so formeth and *Imageth* all manner of Figures, all according to the wrestling of the sharp Births or Genitures one with another.

45. For they wrestle in the Birth or Geniture continually one with another like a loving Play or Scene, and according as the Birth or Geniture is with the colours and taste in the rising up, so are the figures also Imaged.

46. *And this Birth or Geniture now is called, GOD the Father Sonne and Holy Ghost:*
and neither of them is the First, and neither of them is the Last: though I make a distinction, and set the one after the other, yet neither of them is the first or the last, but they have all been from Eternity thus seated in the same *Equality* of Beeing.

47. I must write by this way of distinction, that the Reader may understand it: for I cannot write meer heavenly words, but must write humane words. Indeed all is rightly truly and faithfully described; **But the Beeing of God consisteth only in Power, and the Spirit only comprehendeth it, and not the dead or mortal Flesh.**

48. And thus thou mayst understand, what manner of Being the Deitie is, and how the three Persons of the Deitie are: thou must not liken the Deitie to any Image; for the Deity is the Birth or Geniture of all things. And if there were not in the First four Species or kinds the sharp Birth or Generating, then there would be no mobility, neither could the Light kindle it self, and generate the Life.

49. But now this sharp Birth or Geniture is the original of mobility and of Life, as also of the Light, from whence existeth the **Living and Rational spirit**, which distinguisheth formeth, and Imageth all in this Generating.

50. For the astringent cold Birth or Geniture is the beginning of all things; which, is astringent, severe, contracting and retentive, and formeth and

con-

Of the Deep above the Earth. Chap.XXIII.
contracteth the Birth together, and maketh the Birth
thick or solid, so that out of it *Nature* com-
meth to *Bee*: and hence Nature and comprehensibility,
hath its original in the whole Body of God.

51. Now *this Nature* is as a dead un-
intellectual Being; and standeth or consisteth not in
the power of the Birth or Geniture, but is a Body,
wherein the power generateth.

52. But it is the Body of God, and hath all power
as the whole Geniture hath, and the generating spi-
rits take their strength and power out of or from the
Body of Nature, and continually generate again, and
the astringent spirit continually compacteth or
draweth it together, and dryeth it; and thus the
Body subsisteth, and the generating spirits also.

53. Now the other Birth or Geniture is *the Water*, which taketh its original in the Body
of *Nature*.

Observe:

54. Now when the Light shineth thorough the
astringent contracted Body, and mitigateth it, then
the mild beneficent *well-doing* generateth it self in
the Body, and then the hard power groweth very
mild, and melteth as Ice in the Heat of the *Sun*, and
is extenuated or rarified as water is in the Ayr; and
yet the stock of Nature as to the heavenly compre-
hensibility remaineth standing.

55. For the astringent and fire-spirit holdeth it
fast, and the meek water, which melteth from the
Body of Nature in the kindling of the Light, that
goeth through the severe and earnest, cold and fiery
Birth

Birth or Geniture, and is very sweet pleasant and lovely.

56. Whereby now the earnest and *austere Birth* or Geniture is refreshed; and when it tasteth thereof, it groweth capable to be raised up, and *rejoyceth*, and also is a joyful rising up, wherein the life of Meeknesse generateth it self.

57. For *this is the water of Life*, wherein the Love, in God, as also in Angels and Men, generateth it self: For it is all of one sort of Power Vertue and Birth or Geniture.

58. And now when the Births or Genitures of the powers taste the water of Life, then they quake or Tremble for very Love and Joy, and that trembling or moving, which riseth up in the midst or center of the Birth or Geniture, is *Bitter*. For it riseth up swiftly out of the Birth, when the water of life cometh into the Birth or Geniture; like a Joyful leaping or springing up of the Birth.

59. But being it riseth up so swiftly, that the Birth elevateth it self so suddenly *before* it be fully affected with the water of life, thereupon that terror or crack keepeth its bitterness which it hath out of or from the *austere Birth*: for the beginning or incaptive Birth or Geniture is very austere, cold, fiery and astringent.

60. Therefore also is the terror or Crack now so swelling and trembling; for it moveth the whole Birth, and rubbeth it self therein, till it kindleth the fire in the hard fiercenesse, from whence the Light taketh its original: And then the trembling crack becometh enlightened with the *Meeknesse* of the Light, and goeth in the Birth or Geniture up and

B b b b

down,

down, and crosse-wayes both upwards and downwards like a wheel made with seven wheels one in another.

61. In this pressing through and turning about existeth the *Tone*, according to the Quality of each spirit, and alwaies one power affecteth the other, for the powers are as *loving Brethren* in one Body, and the meeknesse riseth up, and the spirit generateth and sheweth it self infinitely.

62. For that power, which in the *turning about* sheweth it self the strongest in the generating, according to that power, manner and colour the *Holy Ghost* also imageth shapeth or frameth the figures in the Body of *Nature*.

63. *Thus thou seest*, that none of the powers is the first, also none the second, third, fourth or Last: but the last generateth the First as well, as the first the Last, and the middlemost taketh its original from the Last as also from the First, as well as from the Second, Third, or any of the rest.

64. Thou seest also, that Nature cannot be *distinguish'd* from the powers of God, but is all one Body.

65. The Deitie, that is, the holy power of the Heart of God is generated in *Nature*, and so also the Holy Ghost existeth or goeth forth out of the Heart of the Light continually, through all the powers of the Father, and figureth all, and Imageth or frameth All.

66. This Birth or Geniture is now in *Three* distinct *Parts*, every one being several and *Totall*, and yet neither of them is divided asunder from the other.

The Gate of the Holy Trinity.

67. *The whole Birth or Geniture* which is the Heaven of all Heavens, as also this world, which is in the Body of the whole, as also the place of the Earth and of all creatures, and whatever thou canst think on, *all that together is God the Father*, who hath neither beginning nor end, and wheresoever and whatsoever thou thinkest upon even in the smallest circle, that can be imagined, is the *whole Birth or Geniture* of God, perfectly incessantly and irresistably.

68. But if in a Creature or in any Place the light be extinguish't, then is the austere Birth or Geniture there, which lyeth hid in the Light in the innermost kernel ; *And this now is One Part.*

69. *The second part or the second Person is the Light*, which is continually generated from or out of all powers, and enlightneth again all the powers of the *Father*, and hath the fountain of all powers. But is therein distinguish'd from the *Father* as a *singular Person*, in that it cannot comprehend the Birth or Geniture of the *Father*, and yet is the *Fathers Sonne*, which is alwaies generated from or out of the *Father* : An instance whereof you have in all the kindled *Fires*, in this world, do but consider of it.

70. And the Father loveth this his onely begotten or innate Sonne therefore so heartily, because he is the Light and the meek beneficent well-doing in his Body, through whose power the Fathers Joy and Delight riseth up.

71. Now these are two Persons, and neither of them can apprehend retain or comprehend the other, and the One is as great as the other; and if either of them were not, the other could not be neither.

72. Observe here ye Jews, Turks and Heathens, for it concerneth you; to you here are opened the Gates of God, harden not your selves, for now is the acceptable time.

73. You are not forgotten of God at all, but if you convert, then the Light and Heart of God will rise up in you, as the bright Sun at Noon-day.

74. This I write in the power and perfect knowledge of the great God, and I understand his will herein very well. For I live and * am in him, and spring up with this work and Labour out of his root and stock, and it must be so: Onely take thou heed; if thou blindest thy self, then there is no Remedy more; neither canst thou say, thou knewest not of it, therefore arise, for the Day breaketh!

75. The third diversity, or the third

* or have my
Being in
him.

third Person in the Being of God, is the moving Spirit, which existeth from the rising up in the terror or Crack, where life is generated, which now moveth in all powers, and is the Spirit of Life; and the powers can no more comprehend him or apprehend him, but he kindleth the powers, and by his moving maketh figures and Images, and formeth them according to that kind and manner, as the wrestling Birth standeth in every place.

76. And if thou art not wilfully blind, thou mayst know, that the *Ayr* is that very spirit, but in the Place of this world Nature is *kindled*, therein very swellingly in the wrath-fire, which Lord *Lucifer* effected, and the Holy Ghost, who is the Spirit of Meeknesse, lyeth *hidden* therein in his Heaven.

77. Thou needest not to ask, where that Heaven is. It is in thy Heart, do but open it, the *Key* is here shewed to thee.

78. *Thus there is one God and three distinct Persons one in another,* and neither of them can comprehend or withhold or fathom the Original of the other, but the *Father* generateth the *Sonne*, and the *Sonne* is the Fathers Heart, and his Love and his Light, and is an original of Joy, and the beginning of all Life.

79. And the *Holy Ghost* is the Spirit of Life, and a former, framer and Creator of all things, and a performer of the will in God, that hath formed and created out of or from the Body and in the Body of the

the Father, all Angels and Creatures, and holdeth and formeth all still daily, and is the sharpnesse and the Living Spirit of God: *And as the Father speaketh or Expresseth the Word out of or from his powers, so the Spirit formeth or frameth them.*

Of the great simplicity of God.

80. Come on Brave Sir, upon thy Brown Nagg! who rideſt from Heaven into Hell, and from Hell into Death, and therein the fling of death lyeth: view thy ſelf here thou worldy wise Man, that art full of base wit Cunning and subtle Policy.

81. Take notice ye worldly wise *Lawyers*, if you will not, come before this Looking-Glaſſe, even before the bright and clear face of God, and view your ſelves therein, then the Spirit presenteth to you the Birthor Geniture in the innermost aſtrigent circle; where wit cunning and prudence is generated, where the ſharpeſſe of the anxious Birth or Geniture of God is; for there your prudence cunning and deep reaching wit is generated.

82. Now if you will be Gods, and not Devils, then make uſe of the *Holy and meek Law of God*, if not, then you shall for ever Eternally generate in the aſtere and ſevere Birth or Geniture of God.

This faith the Spirit, as the Word of God, and not of my dead or mortal Fleſh.

83. Thou

83. Thou must know, that I do not suck it out from the dead or mortal Reason, but my spirit qualifieth mixeth or uniteth with God, and proverth or searcheth the *Deitie* how it is in all its Births or Genitures in its taste and smell: and I find, that the Deitie is a very simple, *pure*, meek, loving and Quiet Beeing; and that the birth of the *Ternarie* of God generateth it self very meekly, friendly, lovingly and unanimously, and the *sharpnesse* of the innermost Birth, *can never* elevate or swell it self into the meeknesse of the *Ternarie*, but remaineth *hidden* in the Deep.

84. And the sharpness in the hidden secrerie is called God's WRATH, and the Being of meeknesse in the *Ternarie* or *Trinity*, is called GOD. Here nothing goeth out of or forth from the sharpnesse, which perisbeth, or which doth kindle the wrath, but the spirits Play very gently one with another, like little children, when they rejoice one with another, where every one hath his work, and so they play one with another, and lovingly kisse and court one another.

85. Such a work also the Holy Angels exercise themselves in, and in the *Ternarie* of God there is a very meek, pleasant, and sweet beeing, where the * Tune melody or Spiritualwaies elevateth it self in the * Tone, and the one power toucheth the other, as if there were pleasant Melodious Hymnes or Songs and consorts of musicall Instruments plaide upon.

86. And as the rising up of the spirits, in every place is, so the Tone also formeth it self, but very meekly, and incomprehensibly to the Bodies of the Angels, but very comprehensibly to the animated or soulish Birth or Geniture of Angels: and as the Deitie presenteth it self in each place, so the Angels also

also present themselves: For the Angels were created out of this Being, and have among them their Princes of the qualifying or fountain spirits of God, as they are in the Birth or Geniture of God.

87. Therefore as the Beeing of God presents or sheweth forth it self in the Birth or Geniture, so do the Angels also, and that power, which at any time hath the primacie in the Birth or Geniture of God, and rejoyceth out of the Heart of God in the *Holy Ghost*, that Power's Prince of the Angels beginneth also his Hymn, and Jubilateth with his Hoast or Army, now one, then suddenly another, for the Birth or Geniture of God is like a *wheel*.

88. But when the Heart of God sheweth forth it self with its Clarity or Brightnesse, then there riseth up the whole Hoast or Army of all the three Kingdome of the Angels, and in this rising up of the Heart of God the **Man J E S V S C H R I S T** is King and Chief, he leadeth the Royal Chorus or Quire with all the holy Souls of Men till the Last Judgment Day: And then the Holy Men are perfect Angels, and the wicked perfect Devils, and that in its eternity.

89. Here view thy self, thou witty subtle world, and consider, from whence thy prudence subtlety and vvit proceedeth.

Now thou wilt say to me :

90. Dost not thou seek after deeper suttlety than we ? thou wilt needs clime into the most hid-den secrets of God, which is not fit for any Man to go about. We seek only after humane Prudence and suttlety, but thou wouldest be equall with God, and know all ; How God is, in every thing both in Heaven and in Hell, in Devils, Angels and Men. Therefore sure it is not unlawful to seek for a cunning sharp wit and after craf-ty Desig[n]s, which bring Honour Povver or Authority and Ri-ches.

A Reply.

91. If thou climest up this Ladder, on which I climb up into the Deep of God, as I have done, then thou hast climbed well : I am not come to this mean-ing, or to this work and knowledge through my own Reason, or through my own will and purpose, neither

have I sought this knowledge, nor so much as knew any thing concerning it, I sought only for the Heart of God; therein to hide my self from the tempestuous storms of the Devil.

92. But when I gat in thither, then this great weighty and hard Labour was laid upon me; which is, to Manifest and reveal to the world; and to make known, **The great Day of the LORD;** and being they seek and Long so eagerly after the Root of the Tree; to reveal to them, what the whole Tree is, thereby to intimate, that it is **the Dawning or Morning Rednesse of the Day,** which God hath long ago Decreed in his Council! AMEN.

93. Thus thou seest, what God is, and *How his Love and Wrath* hath been from eternity, also how his Birth or Geniture is: and now thou canst not say, that thou art not in God, or dost not live in God, or that God is any strange Thing, which thou canst not come at, but must confess, that where thou art, there is the Gate of God.

94. Now if thou art *holy*, then as to thy Soul thou art with God in Heaven; but if thou art *wicked*, then as to thy Soul thou art in Hell-fire.

Now Observe further:

95. When God created the Angels, all of them were created wholly out of this Birth or Geniture of God, their Body was compacted or incorporated out of Nature, therein their Spirit and Light generated themselves, as the Deitie generated it self. And

And as the qualifying or fountain spirits of God alwaies took their power and strength out of or from the Body of Nature, so the Angels also, they took their power and strength alwaies out of or from the Nature of God.

96. And as the Holy Ghost in Nature forforneth and Imageth or frameth all, so the spirit of the Angels also qualified or united with the Holy Ghost, and did help to form frame and Image all, that all might be One Heart and will, and a meer delight and Joy: For the Angels are the Children of the Great God, which He hath generated in his Body of Nature for the multiplying of the divine Joy.

97. But here thou must know, that the Bodies of Angels cannot apprehend the Birth or Geniture of God, neither doth their Body understand it, their spirit onely understandeth it, but the Body holdeth still, as the Nature in God doth, and lets the spirit co-work and Labour with God, and Play lovingly.

98. For the Angels Play before and in God, as little children play before their Parents, whereby the Divine Joy is increased,

99. But when the mighty potent Prince and King Lucifer was created, he would not do so, but elevated and swelled himself, and would be God alone, and kindled the wrath-fire in himself, and so did all his Angels also.

100. But when that was done, he roared with his kindled fire-spirit, abroad into the Nature of God, and then the whole Body in the Nature of God, as far as his Kingdom and Dominion reach'd, was kindled: But being his light was instantly extinguished, he could no more qualifie or unite with his spirit in the two Births or Genitures, viz. of the Sonne

of God, and of the Holy Spirit of God, but remained standing in the sharp Birth or Geniture of God.

101. For the light of God and the Spirit of God, cannot comprehend the sharp Birth or Geniture, and therefore they are two distinct Persons : And so Lord Lucifer could no more touch, see, feel or taste the Heart of God and the Holy Spirit of God, with his austere, cold, and hard fire-Birth, but was spewed out with his fire-spirit, into the outermost Nature, wherein he had kindled the wrath-fire.

102. And that Nature is indeed the Body of God, wherein the Deitie generateth it self, but the Devils cannot apprehend the meek Birth of God, which riseth up in the Light : For their Body is dead to the Light, and liveth in the outermost and austere Birth or Geniture of God, wherein the Light never kidleth it self again any more.

103. For their unctuousnesse or fatenesse in the sweet water is burnt up, and that water is turn'd into a sowr stinck, wherein the Light of God can no more kidle it self, and the Light of God can no more enter into it.

104. For the qualifying or fountain spirits of the Devils are shut up in the hard wrath, their Bodies are a hard Death, and their spirits are a fierce Sting of the wrath of God, and their qualifying or fountain spirits generate themselves continually in the innermost sharpnesse, according to the sharp * Law of the Deitie.

105. For otherwise they cannot generate themselves, neither can they dye or passe away, vanish and be no more, but they stand in the most anguishing Birth or Geniture, and there is nothing in them but meeke fiercenesse, wrath and malice; the kindled fire-

* right or Order.

fire-source riseth from eternity to eternity, and they can never touch nor see nor apprehend the Sweet and Light Birth or Geneniture of God any more.

Of the kindled Nature.

106. But God hath therefore kindled Nature so much and so hard, and did so kindle the burning in his wrath therein, that he might thereby build a dwelling house for the Devils, and keep them *Prisoners* therein, in that they were the children of wrath, in whom he must rule with his fierce *Zeal* or *Jealousie*, and they also in the wrath of God. JOHN 3:10

The Four and Twentieth Chapter.

Of the Incorporating or Compaction of the Stars.

Printed Copy.
Of the Dead
Nature, and
of the Fourth
Day:

Now when the whole Body of Nature in the Extent Space or Circumference of this world, was benumm'd or deadned as in the hard Death, and yet that the Life was hid therein, therupon God moved the whole Body of the Nature of this world on the *Fourth Day*, and generated the Stars from or out of Nature out of the risen Light. For the wheel of Gods Birth or Geniture moved it self again, as it had done from eternity.

2. Indeed.

2. Indeed it had moved on the *First Day*, and began the Birth or Geniture in the Body of the corrupt Nature : for on the *first Day*, the life separated it selfe from the Death, and on the *second Day* a firmament was Created between, and on the *third Day* the Life brake forth through Death. For there the light brake forth through the Darknesse , and made the dead body of Nature to spring flourish and to be stirring and agile.

3. For on the *third Day* the Body of Nature did travell so hard in anxietie, till the Love fire had kindled it selfe in the Death, and till the Light of life was broken forth through the *congealed Body of Death*, and sprung up out of Death ; but on the *third Day* it stood onely in the *Fire crack*, from whence mobility existed.

4. On the *fourth Day* the Light rose up, and made its seat in the house of death, and yet Death could not, nor cannot comprehend it. As little as the austere Birth of God , which standeth in the innermost kernel , from whence life existeth , can apprehend the meeknesse , and the light of the meeknesse together with the Spirit in the meeknesse; so little also can the dead Darknesse of this world comprehend the Light of Nature; no more can the Devills neither.

5. But the light shineth through Death, and hath made its Royall seat in the midst or center in the **or, Divine House of Death*, and of Gods wraths, and generateth Body. to it selfe a new * Body of God , out of the house of wrath which subsisteth eternally in the Love of God in comprehensibly to the old kindled Body in the *outmost Birth or Geniture*.

Now thou wilt Ask. to thinke wherefore
How shall I understand this?

Answer.

6. I cannot at all write it in thy Heart, for it is not for every Mans capacity, understanding and apprehension, especially where the Spirit standeth in the *House of wrath*, and doth not qualifie operate or unite with the Light of God. But I will shew it to thee in an Earthly similitude, that thou mightst if possible get a little into the deep Sence.

7. Behold and consider a Tree, on the outside it hath a hard grosse Rind or Bark which is Dead be numm'd, and without Vegetation, yet it is not quite Dead, but in a faintnesse or imbecillity, and there is a great difference between it and the Body, which groweth next under the Rind or Bark. But the Body hath its Living Power, and breaketh forth through the withered Rind, and generateth many faire young Bodys or Twigs, all which stand in the old Body.

8. But the Rind is as it were dead, and cannot comprehend the Life of the Tree, but only hangs to it, and is a Cozer to the Tree in which worlins doe Harbour, which in the End destroy the Tree.

9. And thus also is the whole House of this world; the outward Darknesse is the House of Gods Wrath, wherein the Devils dwell, and it is rightly the House of Death, for the Holy Light of God hath dyed therein.

[“Understand, it stepp’d into its principle, and is the b b.
“outward substantiality in God, as it were dead
“in our Esteem, whereas it liveth in God, but
“in another Source or Quality] 10. But

10. But the Body of this great House, which lyeth hid under the *Shell or Rind* of darknesse, incomprehensibly to darknesse, that is the house of Life, wherein in Love and Wrath *wrestle* one with another.

11. Now the Love alwaies breaketh *through* the House of Death, and generateth *holy* heavenly Twigs in the great Tree; which Twiggs stand in the Light: For they spring up through the shell or skin of Darknesse, as the Twiggs do through the shell or Bark of the Tree, and are *One Life with God*.

12. And the wrath springeth up also in the House of darknesse, and holdeth many a Noble Twigg *captive* in Death through its infection in the house of fiercenesse.

13. And this now is the *Summe*, or the Contents, of the Astral Birth or Geniture, of which I here intend to write.

And now it may be Asked :

What are the Stars? or out of what are they come to be?

14. They are the *power* of the seven Spirits of God: for when the wrath of God, was kindled by the Devil, in this world, then the *whole House* of this world in Nature or the outermost Birth or Geniture was as it were benumm'd or *chilled* in Death, from whence the *Earth* and *Stones* are come to be. But when this hard drosse or *Scum* was driven together into a Lump or Heap, then the *Deep* was clear'd, but was very dark, for the light therein was dead in the wrath.

15. But now the Body of God, as to this world, could not remain in Death, but God moved himself with

with his seven qualifying or fountain spirits to the Birth or Geniture.

But thou must understand this high thing rightly!

16. The Light of God, which is the Sonne of God, as also the Holy Ghost, died not, but the Light, which is gone forth from or out of the heart of God from eternity, and hath enlightened Nature, which is generated out of the seven spirits, that is departed or gone away from the hard corrupted Nature; from whence it is that the Nature of this world with its comprehensibility or palpability hath remained in Death, and cannot apprehend the Light of God, but is a dark House of Devils.

17. Upon this On the fourth Day of the Creation God regenerated anew the whole House of this world with the qualities thereof, and hath placed or set the qualifying or fountain spirits in the House of Darkness, that he might generate to himself again out of that, a new Body, to his praise honour and Glory.

18. For his purpose was to create another Angelical Hoast or Army, out of this House; which was thus to be done: He would create an Angel, which was Adam, who should generate out of himself Creatures like himself, which should possesse the House of the New Birth, and in the middle of Time, their King should be generated or born out of a Humane Body, and possesse the new-born Kingdom as a King of these Creatures, instead of the corrupted and expell'd Lucifer.

19. And at the fulnesse or accomplishment of this Time, God would adorn and Trim this House with its qualities, as a Royal Government, and let those

very qualifying or fountain spirits *possesse* the whole House, that they might in that House of darkness and of Death, bring forth Creatures and Images again, as they *had done* from eternity, till the accomplishment or fulfilling of the whole Hoast or Army, of the new created Angels, which were Men: And Then, God would bolt and barr up the Devil in the House of darkness in an eternal Hole, and then kindle the whole House in its own Light again, *all but* the very Hole Hell or Dungeon of the Devils.

Now it may be Asked:

Why did not God bolt him up instantly, and then he had *not* done so much mischief?

Answer.

20. Behold! this was Gods *purpose*, and that must stand, *which is*, he would re-edifie out of the corrupted Nature of the Earth, or build again to himself an Angelical Hoast or Army: Understand, *viz.* a true Body, which should *Subsist* eternally in God.

21. It was not Gods intention at all to let the Devil *have* the whole Earth for an eternal dwelling house, but onely the Death and *fiercenesse* of the Earth, which the Devil had brought into it.

22. For *what* sin hath the *Salitter* committed against God, that it should stand totally in *Eternal shame*? None; It was onely a Body, which must hold still, when the Devil elevated or swelled himself therein.

23. Now if He should have instantly *left* it to the Devil for an *Eternal* dwelling House, then out of that place a New Body could *not* have been built. Now what Sin had that space place or *Room* committed

mitted against God, that it should stand in eternal Shame? None: and therefore that were unequall to be so.

24. Now the purpose of God was, to make a curious excellent Angelical Hoast or Army out of the Earth, and all manner of Ideas forms or Images. For, in and upon that all should Spring, and generate themselves *anew*, as we see in mineral Oares, Stones, Trees, Herbs and Grassle, and all manner of Beasts; after a *heavenly* Image or Form.

25. And though those Imagings were *transitory*, being they were not pure before God, yet God would at the End of this time, extract and draw forth the Heart and the kernel, out of the new Birth or Geniture, and separate it from Death and Wrath, and the new Birth should Eternally spring up in God, without, *distinct* from this place, and bear Heavenly fruits *again*.

26. But the death of the Earth and the wrath therein should be Lord Lucifer's eternal House, after the accomplishing of the new Birth or Geniture: in the mean while Lord Lucifer should lie *captive* in the Darknesse in the Deep above the Earth; and there he is now, and may *very shortly* expect his Portion.

27. And that this New Birth or Geniture might be accomplished, whether the Devil will or no, the Creator hath therefore in the Body of this world generated himself, as it were *creaturely* in his qualifying or fountain spirits, and all the Stars are nothing else but Gods powers, and the whole Body of this world consisteth in the seven qualifying or fountain spirits.

28. But that there are so many Stars of so manifold different effects and operations, it is from the *Infinitenesse*,

* Infusion nitenesse, which is in the * efficiency of the seaven or Affect-
ings. spirits of God, in one another, which generate themselves infinitely.

29. But that the Birth or the Bodys of the Starrs doe not change or alter in their seat, but do as they did from eternitie, it signifieth that there shall be a constant continued Birth or Geniture, whereby the benumm'd Body of the Earth should continually and constantly, in one uniform operation, which yet standeth in the infinitenesse, be kindled againe, and generate it selfe a new, and so also should the House of darkness of the Deep above the Earth; whereby the new Body might continually and constantly be generated out of Death, till time should be accomplished, and the whole new borne Body.

Now thou wilt object and say.

Then sure the Starrs are God, and they must be honoured and worshipp'd as God?

30. The wise Heathen also came to this who indeed in their sharp or accute understandings far excelled our Philosophers, but the right Door of knowledge hath remained yet hidden to them.

13. Behold! the Starrs are plainly incorporated or compaded out of or from God, but thou must understand the difference between them; for, they are not the Heart, and the meek pure Deitie, which man is to honour and worship as God; But they are the innermost and sharpest Birth or Geniture, wherein all things stand in wrestling and fighting, wherein the Heart of God alwaies generateth it self, & the Holy Ghost continually riseth up from the rising of the Life.

32. But the sharp Birth or Geniture of the Starrs

cannot apprehend the Heart of God again , nor the Holy Ghost ; but the Light of God , which riseth up in the anxiety, together with the moving of the Holy Ghost remaineth free to it self as the Heart, and ruleth in the mid'st or center of the *Closure* of the hidden Heaven, which is from or out of the Water of Life.

33. For from the Heaven the Starrs have their first *kindling*, and are onely as an *instrument* , which God useth to the Birth or Geniture.

It is Just such a Birth, as is in *Man*; the Body is even the *Father* of the soule, and when the Body standeth in the anguishing Birth or Geniture of God , as the Starrs doe, and not in the fierce hellish Birth , then the soul of Man qualifieth mixeth or uniteth with the pure Deitie, as a Member in or of his Body.

35. Thus also is the Heart or Light of God alwaies generated in the Body of this world , and that generated Heart is one Heart with the eternal beginninglesse infinite Heart of God , which is in and above all Heavens.

36. It is *not only* generated in and from the Starrs, but in the *whole* Body of this world , but the Starrs alwaies kindle the Body of this World , that the Birth or Geniture may subsist every where:

But here thou must well observe this.

37. The light or the Heart of God taketh *not* its original,barely from the wild rough Starrs , where indeed Love and wrath are one in another, but out of or from the *Seat* where the meek water of Life is continually generated.

38. For that water, at or in the kindling of the wrath.

wrath was not apprehended by Death, but subsisteth from eternity to eternity, and reacheth to all the Ends and Parts of or in this world, and is **the water of Life**, which breaketh through Death, out of which the new Body of God in this world is built.

39. But it is *in* the Stars as well as in all Ends corners and places, but not in any place, comprehensible or *palpable*, but filleth or replenisheth all alike at once: It is also in the Body of Man, and he that thirsteth after this water, and *drikketh* thereof, **in him the light of life kindleth itself**, which is the heart of God, and there presently springeth forth, the Holy Ghost.

Now thou Askest:

How then do the Stars subsist in Love
and Wrath?

Answer.

40. Behold! the Stars are risen or proceeded out of the *Kindled House* of Gods wrath, as the [†] mobility or stirring of a *Child* in the Mothers Body, or Womb in Three * Months: But now they have attained their kindling from the eternal benummed water of Life, for that water in Nature was *never dead*.

41. But when God moved himself in the Body of this world, then on the *third Day* the anxiety, in the birth of this world rubbed it self, from whence the fire-flash existed, and the light of the Stars kindled it self in the water of Life.

42. For

42. For till the third Day from the time of the kindling of God's wrath in this world, Nature in the anxiety was a *dark* valley, and stood in Death, but on the third Day the life brake through Death, and the *New Birth* began.

43. For so long, and not an hour longer, *the new born King and Grand Prince of this world, JESUS CHRIST, rested in Death,* and hath born or generated the first three Dayes of the Creation of Nature, and that very Time; in Death to Light again, that this time might again be *one* Time with the *Eternal* Time, and that no Day of Death might be *between*: and that the *Eternal Love*, and the new born or Regenerated Love out of the new Body of Nature might be *one* *Eternal Love*, and that there might be *no* difference between the *eternal Love*, and the new-born or regenerated Love, but that the new-born Love might reach into the Being or Substance, which was from Eternity, and *it self* also be in Eternity.

44. Thus the new-born Love, which rose out of the water of Life in the light *in* the Stars, and *in* the whole Body of this world, is wholly bound and united with the eternal beginninglesse infinite Love, so that they are *one* Heart and *one* Spirit, which supporteth and preserveth all.

45. In this kindling of the Light in the Stars and Elements, the Birth of Nature did not thereupon wholly transmute or change it self into the holy Meekness, as it was before the Time of the wrath, *so that* the Birth of Nature is now altogether holy and pure; No, but it standeth in its sharpest, austereſt, and

and most anxious Birth; wherein the wrath of God unceasantly springeth up like hellish Fire.

46. For if Nature had fully chang'd it self with its sharp Birth into Love, according to the heavenly Right Law or Manner, then were the Devils again in the Seat of God.

47. And this thou mayst very well perceive and understand in Extream Heat and Cold, as also by the Pois'on, Bitternesse and Sowrnesse in this world; all which stand in the Birth or Geniture of the Stars, wherein the Devil lyeth Captive.

48. The Stars are onely the kindling of the great House: for the whole house is benumm'd in Death, as the Earth is, for the outermost Birth or Geniture is dead and benumm'd, as the Rind Shell or Bark of a Tree: but the Astral birth is the Body in which the Life riseth up.

49. But it is in its Body very sharp, yet the new Birth, which riseth up in the water of Life, and presseth through Death, mitigateth it. But it cannot alter the kernel of the sharp Birth, but is generated out of it, and keeps its holy new life to it self, and presseth through the angry Death, and the angry Death comprehendeth it not.

50. Now this love and wrath is indeed one Body, but the water of Life is the heaven of Partition between them, so that the Love doth not receive or comprehend the Wrath, nor the wrath the Love, but the Love riseth up in the water of Life, and receiveth into it self from the Earth and austere Birth, the power, which is in the Light, which is generated out of the Wrath; so that, the New Body is born out of the Old.

51. For the old Body, which standeth in the austere Birth,

Birth, belongeth to the Devil for a House, and the new belongeth to the Kingdom of Christ.

Now it may be Asked:

Are not all the Three Persons of the Deitic in the Birth or Geniture of Meeknesse, in this World?

Answer.

52. Yes, they are all three in this world in the full Birth or Geniture of Love, meeknesse, Holinesse and purity, and they are alwaies generated in such a substance and Being, as was done from Eternity.

53. Behold ! God the Father Spake to the People of Israel on Mount Sinai, which he gave the Law to them, saying, *I am an angry zealous or Fealous God to those, that hate me,* Exod.20.5. Deut.5.9.

54. Now thou canst not make of this One onely Father, who is both Angry and also full of Love, two Persons, but he is one onely Father, which continually generateth his heartily beloved Sonne, and from both these the Holy Ghost goeth forth continually.

Observe the depth in the Center.

55. The Father is the One onely being, who himself is ALL ; who continually generateth his heartily beloved Sonne from eternity, and in both of them the Holy Ghost is continually standing in the Flash, wherein the Life is Generated.

56. But now from the austre and earnest Birth or

Eccc

Geniture

Geniture of the qualifying or fountain spirits of the Father, wherein the Zeale or Jealousy and the wrath standeth, the Body of Nature alwaies cometh to be, wherein the Light of the Sonne, viz: of the Fathers Heart standeth, incomprehensibly as to Nature.

57. For the light is in the Midst or Center of the Birth or Geniture, and is the place of Life, wherein the meek Life of God is generated from or out of all the powers of the Father, and in the same place the Holy Ghost goeth forth from the Father and the Sonne.

58. Now those powers of the Father, which stand in the kindling of the Light, are *the holy Father, and the meek Father, and the pure Birth or Geniture of God*, and the Spirit, which riseth therein, is the holy Ghost; but the sharp Birth or Geniture is the Body, wherein this *Holy Life* is continually generated.

59. But when the Light of God shineth through this sharp Birth or Geniture, then it becometh very meek, and is as it were like a Man that is a sleep, in whom the Life still moveth, and the Body is in a sweet quiet rest.

60. And in this Body of nature now was the kindling made, for out of this Body the Angels also were created; and if they had not elevated and kindled themselves in their Highmindednesse; then their Body might have stood eternally in a stillnesse and in an incomprehensible meeknesse, as it is in the other Principalities of Angels that are without distinct

stinct from this world, and their spirit had generated it self eternally in their Body of meeknesse, as the holy Trinitie doth in the Body or Corporeity of God, and their inborn or innate spirit had been one heart, one Will, and one Love with or in the Holy Trinity : for to that end also they were created in the Body of God, to be a joy to the Deitie.

61. But Lord Lucifer, would himselfe be the Mighty God, and kindled his Body, and excited or stirred up therein the sharp Birth of God ; and opposed the Light or bright Heart of God, intending to rule therein with his sharpnesse, which was a thing impossible to be done.

62. But being he elevated and kindled himself against the Right of the Deitie, thereupon the sharp Birth in the Body of the Father rose up against him : and took him as an angry Sonne Prisoner or Captive, in the sharpest Birth, and therein now is his eternall Dominion.

63. But now when the Father kindled himself in the Body of the sharpnesse , he did *not* for all that *kindle* the holy source, wherein his most loving Heart generateth it self, and so thereupon his Heart should fit in the source of wrath. No ! that is impossible that it should be , for the sharp Birth *cannot* apprehend the holy and pure Birth , but the holy and pure presseth *quite* through the sharp, and generateth to it self a new Body , which standeth again in meeknesse.

64. And that new Body is *the water of Life* which is generated when the light presseth through the wrath, and the holy Ghost is the Former or framer therein : but *Heaven* is the Partition be-

Of the Incorporating of the Stars. Chap.XXIV.
tween love and wrath , and is the seat, wherein the
wrath is transmuted or changed into Love.

65. Now when thou beholdest the Sun and Stars,
thou must *not* think, that they are the *Holy* and pure
God, and thou must *not offer* to pray to them or aske
any thing of them , for they are not the Holy God ,
but are the kindled *austere* Birth or Geniture of his
Body, wherein Love and Wrath *wrestle* one with
another.

66. But the holy God is *hidden* in the *Center* of all
these things in his Heaven, and thou canst neither see
nor comprehend him , but the *soul* comprehendeth
him, and the Astral Birth but half , for the Heaven
is the Partition between Love and Wrath : That
Heaven is every where, even in thy selfe.

67. And now when thou worshippest or prayest to
the *Holy God* in his Heaven then thou worshippest or
prayest to him, in that heaven, which is *in thee*, and
that same God with his light ; and therein the holy
Ghost breaketh through in thy Heart, and generateth
thy *Soul* to be * a New Body of God , which ruleth
and reigneth with God in his Heaven.

68. For the earthly Body, which thou bearest, is
one Body with the whole kindled Body of this world
and thy body qualifyeth mixeth or uniteth with the
whole body of this world; and there is no difference
between the Stars and the Deep , as also the Earth
and thy Body ; it is all one Body : This is the only
difference ; thy Body is a *Sonne* of the whole ; and
is in it self as the whole Being it selfe, is.

69. And now as the new Body of this world ge-
nerateth it selfe in *its* Heaven, so the new man al-
so generateth himselfe in *his* Heaven, for it is all
but one Heaven, wherein God dwelleth, and therein
thy

* or New
Divine Body

thy new man dwelleth, and they cannot be divided asunder.

70. But if thou art wicked, then thy Birth or Geniture is *not capable* of Heaven, but of the wrath; and remaineth in the other part of the Astrall Birth or Geniture, wherein the earnest and austere fire-source riseth up, and bolts it up into Death, so long, till thou breakest through Heaven, and liest with God.

71. For instead of thy Heaven thou hast the wrath-Devil sitting there; but if thou breakest thorough, then he must get him gone, and the Holy Ghost ruleth and reigneth in that Seat, and in the other Part *tiz.* the fiercenesse, the Devil tempteth thee, for it is his Nest, and the Holy Ghost opposeth him, and the new man lyeth in his own Heaven *hidden* under the protection of the Holy Ghost, and the Devil knoweth not the New man, for he is not in his House, but in Heaven, in the Firmament of God.

72. *This I write as a Word,*
which is Generated in its Heaven,
where the Holy Deity alwaies ge-
nerateth it self, and where the
moving spirit riseth up in the
Flash of Life, even there this
Word and this knowledge is gene-
rated, and risen up in the Love-
fire through the Zealous spirit of
God.

73. I know very well, what the Devil intendeth; for, that Part of the earnest and austere Birth or Ge-niture, wherein Love and wrath are set opposite one to another, seeth into his very Heart. For when he comieth with his fierce and hellish Temptation, like a fawning Dogg, then he setteth upon us with his wrath in that part, wherein the austere Birth or Ge-niture standeth; and therein the Heaven is set in opposition to him, and there the fair Bride is known.

74. For he stingeth through the Old Man, with an intent, to spoyl or destroy the New; but when the new riseth against him, then the Hell-Hound retireth, and then the new Man feeleth very well, what device the Hell-hound hath darted or spit into the astral Birth, and then is it time to Purge and scour it out.

75. But I find, that the *cunning'ft* Devill is set against me, he will raise scorers and mockers, who will say, that I intend by mine *owne conceit* to grope, dig deep and search out the *Deitie*. Yes, Mr. Scornor, thou art indeed an *o'edie t son* to the Devil, thou hast great caule to mock God's children, *as if I were able in mine own power to fathom the depth of the Deitie*; No! but the Deitie scarneth the Ground *in me*: Or, dost thou think, that I am strong enough to stand against *t*?

76. Indeed thou *proud* Man, God is a very meek, simple and quiet still Beeing, and gropeth not in the Bottom of Hell and Deat., but *in his* Heaven, where there is nothing, but an *Uianimous meeknesse*: therefore it is not *meet* for me to do so.

77. But behold! it is *not* I that have made way for this, but thy desire and highly raited lofty Lust, hath moved the *Deitie*, to reveal to thee the desire of thy

thy Heart in the highest simplicity in the greatest depth,
that it may be a witness against thee; and denun-
ciation of the earnest severe Day of God;

78. *This I speak to thee as a word of the earnest Severity of God, which is generated or born in the Flash of Life.*

The Five and Twentieth Chapter.

*Of the whole Body of the Stars
Birth or Geniture, that is, the
whole Astrologie, or the
whole Body of this
World.*

I.

THe learned and highly experienced *Masters* of Astrology or the Starry Art, are come so high and deep in their understanding, that they know the *course* and *Effects* of the Stars, what their conjunction, * influence and breaking through of their powers, and virtues denoteth and produceth; and How thereby wind, rain, snow and ^{* infestation.}

* *Good Hap*, and *heat* is caused, also *Good* and *Evill*, * *Prosperity* and *Adversity*, *Life* and *Death*, and all the dings and agitations, in this world.

Bad Hap:
Good Luck:
and *Mf-*
chance or
M-schefs.

2. And indeed it hath a *true* foundation which I know in the spirit, to befo, but their knowledge standeth onely in the House of Death in the outward comprehensibility or palpability, and in the beholding with the Eyes of the Body; but the root of this Tree hath hitherto remained hidden to them.

3. Neither is it my purpose, to write of the Branches of the Tree, and to invert or disprove their knowledge, neither do I build upon their Ground, but I leave their knowledge to sit in its own seat, being I have not studied it: but I write in the spirit of my knowledge concerning the root stock Branches and Fruits of the Tree; as an industrious and laborious Servant to his Master; in discovering the whole Tree of this world.

4. Not with an intent to set any new thing on foote, for I have no command to do so, but my knowledge standeth in thi B rth or Geiture of the Stars, in the Midst or Center, where the Life is generated, and breaketh through Death, and where the moving spirit existeth and breaketh thorough, and in the impulse and moving thereof, I also write.

5. Also I know very well, that the Children of the flesh will scorne and mock at me, and say, I should look to my own Calling, and not trouble my Head about these things, but rather be diligent to bring in food for me and my familie: and let those meddle with Philosophy that have studied it, and are called and appointed to it.

6. Wit such an attempt the Devill hath given me so many assaults, and hath so nearyed me, that I have

Chap. XXXIV. Of the whole Body of this Astrallworld. 587
have often resolved to let it alone, but my former purpose was too hard for me. For when I took care for the Belly, and to get my Living, and resolved to give over this busynesse in hand, then the Gate of Heaven in my knowledge, was bolled up.

7. And then my soul was so afflicted in anxiety, as if it were captivated by the Devill, whereby reason gat so many checks and assaults, as if the Body were presently to fall to the ground, and the spirit would not give over, till it brake thorough againe through the Dead or Mortall Reason, and so hath broke open to peeces, the *Door of darknesse*, and hath gotten its seat again, in the stead thereof.

8. Whereby I understand, that the spirit must be tryed through the *Crosse & Affliction*, and I have not failed of bodily Temptation, but was faine alwayes to stand ready for an encounter, so much hath the Devill set himselfe against this.

9. But when I perceived, that my Eternal *Salvation* was concerned therein, and that through my negligence the Gates of the Light would be shut against mee, which yet was the very *Firmament* and *Fort* of my Heaven, wherein my soul did hide it self from the storms of the Devill, which I took in, and gained with great toyle and many hard assaults, and stormings through the *Love of God*, by the breaking through of my **Redeemer and King JESVS CHRIST**, and therefore I leave my care to God, and will take my fleshly Reason *Captive*.

10. And I have chosen the Gate of knowledge of the Light, and will follow after the impulse and knowledge of the spirit, though my *bestial Body* should

Of the whole Body of this Astrall world. Chap. XXV.
should be brought to beggary or quite fall to the ground, I regard none of these things: but will say with the royal prophet David (*Psa. 73.26.*)

though my Body and Soul should faint and faile, yet thou O God art my Salvation, my comfort, and the refuge of my Heart.

11. In thy Name I will venture it, and will not strive against thy Spirit: though the flesh be troubled, and must endure miserie, yet faith in the knowledge of the Light, must move and soare above Reason.

12. And I know also very well that it is not fit for the disciple to fight against his Master, and I know that the high experienced Masters of Astrologie do far exceed me in their way. But I labour in my calling, and they in theirs, lest I should be found a Lazy Idle Servant to my Lord, at his coming, when he shall demand the *Talent* he hath entrusted me with all; but that I may present it to him with usury, or profit and gaine.

13. Therefore I will not bury his Talent in the Earth but lend it out upon usury or interest, lest he should say to me at that time, of his requiring it of me, Thou wicked sloathfull Servant, why hast thou hid my Talent in the Darknesse, and didst not put it out upon use, and so now I might have received it with usury, gain and profit? and so then he will take it quite away from me, and give it to another, who hath gained many Talents with his one. Therefore I will sow, let him water it, I leave the care to him.

Now observe.

14. The whole House of this World, which standeth in a visible and comprehensible or *Palpable* being, is the *old House of God*, or the Old Body, which stood before the time of wrath in a *Heavenly* claritie and *brightnesse*: But when the Devill stirred up the wrath therein, then it became a House of darknesse and of *Death*.

15. Therefore then also the holy Birth or Geniture of God, as a special Body of it selfe; separated it self from the wrath, and made the Firmament of Heaven, between the Love and the Wrath, so that the Birth or Geniture of the Stars standeth in the *middle*: understand it thus; *viz*: with its outward comprehensibility and *visibility*. it standeth in the wrath of Death, and with the New Birth, rising np therein, which standeth in the middle or central seate, where the *closure of Heaven* is, it standeth in the meeknesse of the Life.

16. For Meeknesse moveth agaist the wrath, and the wrath against the Meeknesse, and so both are *distinct* Kingdoms in the *one onely* Body of this World.

17. But being the Love and Meeknesse of God would not leave the Body or place of this kindled wrath world, sticking in eternal wrath and ignominiie, therefore he generated the whole old Body of this world *againe* into a rectified reformed Body, wherein life did rule in a *divine* manner and way, though in the kindled wrath, yet it must subsist according to the * Right of the Deitie, *that out of it, a New Body* * *Law and might be generated*, which should subsist in holinessse Order, and purity, in Eternity.

18. For which cause there is appointed in God, a Day of separation, on which, Life and Wrath shall be separated ~~under~~.

19. Now when thou beholdest the Stars, and the Deep, together with the Earth, then thou seest with thy bodily Eyes, nothing else but the old Body in the wrathfull Death, thou canst not see Heaven with thy Bodily Eyes; for the Blew or Azure Sphere which thou seest aloft, is not the Heaven, but is only the old Body, which may be justly called ***the corrupt-ed Nature.***

20. But that there seemeth to be a Blew or Azure Sphere above the Stars, whereby the place of this world is closed and shut out from the holy Heaven, as Men have thought hitherto: yet it is not so, but it is ***the superiour water of Nature,*** which is much brighter then the water below the Moon: And now when the Sun shineth through the Deepe, then it is as it were of a Light-Blew or Azure colour.

21. But how deepe or how large the place of this world is, no Man knoweth, though some Natural Phylosophers Mathematicians Astronomers or Astrologers have undertaken to measure the Deepe with their Measures of Circles; their measuring is but conjecturall or a measuring of somwhat that is comprehensible or Palpable: as if a Man would grasp the wind in his Fist.

22. But the true Heaven is every where all over, to this very time, and till the last Judgment Day, and the WrathHouse of Hell and of Death is also in this world every where, even to the last Judgment day.

But

23. But the dwelling of the Devills is now from the Moon to the Earth , and in the deep Caves and Holes thereof : especially in Wildernesses and Desart Places, and where the Earth is full of Stones and Bitternesse.

24. But their Kingly Regiment or Government is in the Deep in the four Coasts or Quarters of the Equinoctial Line or Circle, of which I will write in another place.

25. But here I will shew thee , 1°. How the Body of this World came to be , and 2°. How it is at present, and then 3° how the Regiment or Government therein is.

26. The whole Body of this world is as a Mans Body, for it is surrounded in its utmost Circle with the Stars and arisen powers of Nature , and in that Body the seaven spirits of Nature, Governe, and the Heart of Nature standeth in the Midst or Center.

27. But the Stars in generall are and signify the wonderfull proportion or changing variety of God : For when God Created the Stars , he created them out of the rising up of the infinity , out of the Old-Body of God, then further kindled.

28. For, as the seaven spirits of God,had before the time of the wrath, generated themselves infinitely by their rising up and Effectings, whence rose up so many several varieties of figures and Heavenly Ideas or vegetations: So also the Holy God formed his old body of this corrupted Nature, into as many and various powers as ever stood in the Birth or Geniture in the Holynesse.

Understand this high thing rightly.

29. Every Star hath a several peculiar propertie, which thou maist perceive by the curious *Ornament* of the budding blossoming Earth; And the Creator hath therefore rebuilt and revived againe the old kindled Body into so many & *various* powers, that through this Old Life in the wrath, such a new life might generate it self therein, through the *closure* of Heaven, that, that *New Life* might have all the powers & operations, that ever the old had before the times of wrath, that it might qualifie mixe or unite with the *pure* Deitie distinct from this world, and that it might be *One* holy God, together with the Deitie without, distinct from this World.

30. Also the *New Birth* blossom'd in the time of the Creation, when Man had not spoiled or corrupted it, but by him Nature was still *more* corrupted and so God cursed the Ground. But being Man took hold of the fruit of the *old* Body, thereupon the fruit of the *new* Body was hidden in its Heaven, and Man must now behold it with the new Body, and cannot partake of it with the natural Body.

31. Of which I have a great longing to eat, but I cannot reach to it, for Heaven is the closure or *Firmament* between the old and new Body. And therefore I must let it alone till I come into the *other Life*, and must give my bestial Body, *Mother Eve's Wrath-Apples to Eat.*

Concerning

The kindling of the Heart or Life, of this World.

32. When God had brought the Body of this world, in *two Dayes* into a right forme; and had made the Heauen for a *Partition* betweene the Love & the Wrath, then on the *Third Day* **the Love** press'd through the Heaven and through the wrath, and then instantly the old Body in Death stirr'd and *moued it selfe* to the Birth or Geniture.

33. Eor the **Love** is hot, and that kindled the fire-source or quality, and that rubb'd it selfe in the astringent and cold quality of benumm'd Death, till the astringent qualitie was *heated* on the *third Day*, whereby the mobilitie or the astringent Earth, became moveable.

34. For all stood in the fire-crak till the *fourth Day*, and then the Light of the * **Sun** kindled it self * **SOL** for the whole Body stood in anguish or **Paine** in the Birth, as a woman in Travell.

35. The Astringent qualitie was the encompasster or *incloser* of the life, in it now; the Heat was anxious, which was kindled through the Love of God, and did *thrust forth* the astringent qualitie as a dead Body, but the Heat reteined its seat in the mid'ſt or center of the Body, and so press'd through.

36. But when the Light of the **Sun** kindled it self, then the *next* Circle or Orb above the **Sun**, stood in the fire-crak, for the **Sun** or the **Light** was shining
in

Of the whole Body of this Astrall world. Chap. XXV.
 in the Water, and the bitternesse ascended also in the
 fire-crack out of the water : But the light made very
 great haze after it, and laid hold on the fire crak, and
 there it remained standing as a *Captive*, and became
 corporeal.

* *MARS* 37. In this Revolution the Planet * *Mars*
 came to be, whose power standeth in the bitter fire-
 crak, for it is a Tyrant, Rager, Raver and Storm-
 er, like a *fire-crak*, moreover it is *Hot*, and a poi-
 sonous venomous enemie of Nature, through whose
 rising up and Birth or Geniture in the Earth all man-
 ner of Poisonous Venomous evill Wormes and Ver-
 mine are come to be.

38. But being the Heat in the middle point or center
 of the Body was so *Mighty Great*, thereupon it ex-
 tended it self so very largely, and opened the Cham-
 ber of Death so wide before its kindling of the Light,
 that it, the *SUN*, is the Greatest Star.

39. But ass on as the Light kindled it self in the
 heat, so instantly was that Hot place caught in the
 Light, and then the Body of the *Sun* could grow no
 bigger : For the light mitigated the Heat, and so
 the Body of the *Sun* remained there standing in the
 mid'st or center as a *Heart*, for the Light is the
 Heart of Nature; not the Heat.

But here thou must observe exactly.

40. As far as the middle point or center hath
 kindled it self, just so bigg is the *Sun*; for the *Sun* is
 nothing else but a kindled *pon* in the Body of Na-
 ture.

41. Thou must not thinke, that there is any o-
 ther

other power or vertue in it or belonging to it, then there is in the whole Deep of the Body every where, all over.

42. For should the Love of God, through its Heaven kindle the whole body of this world *through the Heat*, it would be every where all over as Light as it is now in the Sun.

43. And now if the great Heat were taken away from the Sun, then it would be One Light with God, but seeing that cannot bee in this time, therefore it remaineth a King and Regent in the old corrupted and kindled Body of Nature: and the clear Deitie, remaineth hidden in the meek Heaven.

44. But the light of the meeknesse of the Sun qualifieth mixeth or uniteth with the pure Deitie, but the Heat cannot comprehend the light, and therefore also the place of the Sun remaineth in the Body of Gods wrath, and thou must not worship, pray to or honour the Sun as God, for its place or Body cannot apprehend the water of Life, because of its Fiercenesse.

The Highest ground of the SUN and of ALL the PLANETS.

45. And here I shall have adversaries enough who will be ready to censure mee, for they will not have regard to consider the Spirit, but will mind their old Rules, and say: Astrologers understand it better, who have written of such matters: and they will look On this Great open Gate, as a Cow looks on a new Barn Doare.

G g g

46. Deare

46. Deare Reader, I understand the Astrologers meanings and sayings full well ; and I have perused their writings also , and taken notice, how they describe the course of the Sun and Stars , neither do I despise it , but hold that for the most part to be good and right.

47. But that I write otherwise then they in some things, I do it not out of self will or conceipt and supposition , doubting, whether it be so or no : I dare not make any doubt herein , neither can any man instruct mee herein.

48. I have not my knowledge by Study , indeed I have read the order and Position of the Seaven Planets in the Books of Astrologers : and find them to be ver ry right, but the Root , howthey came to be,& from what they are proceeded, I cannot learne it from any Man; for they know it not,neither was I present,when God created them.

49. But being the Dcores of the Deep, and the Gates of wrath , and the Chambers of Death also are set open in my spirit through the Love of God ; the spirit, therefore,must needs look thorough them.

50. And accordingly I find, that the Birth or Geniture of Nature standeth to this Day , and generat eth it selfe just so as it first took its beginning , and whatsoever riseth up in this world , whether Men , Beasts, Trees, Herbs,Grasse Minerall Oars,or what it will, all riseth up in such a qualitie manner & forme, also every Life be it good or bad , taketh its original thus.

51. For this is the Right or Law of the Deitie , that every Life in the body of God, should generate it selfe in one manner or uniforme way, though it be done through many various Imagings , yet the Life lath

hath one uniform way, and Original, in all.

52. I see not this knowledge with my *fleshy Eyes*, but with those Eyes, wherein life generateth it self *in me*, in that seat the Gates of Heaven and Hell stand open to me, and the *new Man* Speculateth into the midst or center of the Astral Birth or Geniture, and to him the inner and outermost Gate standeth Open.

53. While he yet sticketh in the *Old Man* of Wrath and Death, and sitteth also in his Heaven; he seeth through both, in such a manner also he seeth the Stars and Elements: For *in God* there is no place of hinderance: *for the Eye of the LORD beholdeth all.*

54. Now if my spirit did not see thorough *his* spirit, then I were but a blind Stock, but being I see the *Gates of God* in *my* spirit, and have the impulse to do it, I will therefore write directly according as I have seen it; and will not regard any *Mans Authority*.

55. Thou must not conceive it so, as if *my Old man* were a *living Saint* or Angel. No, friend, He sitteth with all Men in the house of Wrath and of Death, and is a *constant Enemy* to God, and sticketh in his Sins Wickednesse and Malice, as all Men do, and is full of faults defects and *infirmitie*s,

56. But thou must know this, that he sticketh in a continual *anxious Birth* or *Geniture*, and would fain be rid of the wrath and wickednesse, and yet can not: For he is as the whole house of this world; wherein alwayes love and wrath wrestle one with another, and the *new Body* alwaies generateth it self in the midst or center of the *anguish*: For so it must

Of the whole Body of this Astrall world. Chap. XXV
be, if thou wilt be born anew, otherwise no man
can reach the Regeneration.

57. Man is alwaies seeking here for soft Dayes of
Easke for the Elsh, and after Riches beauty and Bra-
very, and knoweth not, that he sitteth therewith in
the chamber of Death, where the Sting of wrath dart-
eth into Him.

58. Behold! I tell this to thee,
as a word of Life, which I receive-
in the knowledge of the Spirit in
the midst or center in the Birth or
Geniture of the new Body of this
World, over which the Man
JESUS CHRIST is Ruler and
King, together with his Eternall
Father.

59. Also I receiye it from before the Seat of his
Throne, where all Holy Soules of men stand before
him, and rejoice before him: That the De-

signe of the flesh in soft pleasing-
nesse, to be Rich, to be Handsom,
Beautiful & Fair, or to be Migh-
ty or Potent, is a very Bath or
Lake of bellish Wrath, into which thou
crowdest and runnest, as if thou were drawn in with
Cartropes: for there is very great danger therein.

60. But

60. But if thou wouldest know, how it is, behold I will tell thee in a Parable or similitude: When thou art pressed according to the desire of thy Heart, into Riches and Power, then is it with thee, as if thou stoodst in a deep water, where the water alwaies standeth up to thy very mouth, and thou feelest no ground under thy Feet, but thou swimmest with thy Hands, and struggling waverest thy self; suddenly thou art deep in water, suddenly above water again, yet alway in a great Terroure and danger, Expecting to sink down to the bottom; the water coming often into thy Mouth, alwaies expecting Death by being Drowned.

61. Just in this manner thou sittest and no other; when thou art in the *pleasures* of the flesh, if thou *wilt not Fight*, thou canst not look for any Victory; but thou wilt be *murthered* in thy soft Bed of Down: For man hath a continual Hoast or *Army* before him, which fighteth with him continually; if he will not defend himself, then he is taken captive and slain.

62. But how can he defend himself, that *swimmeth* in a Deep water, he hath enough to do, to keep himself up struggling and wavering in the water, and yet nevertheless he is there also assaulted and stormed by the Devils.

63. O Danger upon Danger! as our King Christ also saith; *It is very hard for a Rich man to enter into the Kingdom of Heaven; a Camel will easier go through the Eye of a*

Of the whole Body of this A^rea^l world. Chap. XXV
a Needle, then a Rich man enter into the Kingdom of Heaven
 Math. 19. 24. Mark. 10. 25.

64. But if any will bee new born again, he must not yeeld himselfe to be a servant to Covetousnesse, Pride, State and self-power, to take delight in the will or desires of his Flesh, but he must struggle and fight against *himself*, against the Devill, and against all the Lusts of the Flesh, and he must think and consider that he is but a *Servant* and Pilgrim on Earth, which must wander through many miserable Seas of danger into another world; and there he will be a *LORD*, and his dominion will consist in power and perfect delight beauty and brightnesse, *this I tell as the word of the Spirit.*

Now observe.

* Sol. 65. The * SUN hath its own Royall place to it self, and doth not goe away from that place, where it came to be at the first; as some suppose, that it runneth round about the Globe of the Earth in a Day & a Night, and some of the Astrologers also write so, and some have undertaken to measure, how far its Orb and Circumference of its supposed Motion, is.

66. This opinion or supposition is not right, but the Earth runneth it selfe about; and runneth with the other Planets, as in a wheel, round about the Sun. The Earth doth not remaine staying in one Place, but runneth round in a yare, once about the Sun as the * other Planets next the Sun, but + Saturne and Jupiter,

* Venus
Mercury
+ Saturne
Jupiter
Mars

piter, as also Mars by reason of their great Orb circumference, and great height cannot do it; because they stand so high above and far distant from the * SUN.

* sol.

How it may be asked,
what is the SUN, and what are the other
PLANETS? or how are they
come to be?

67. Behold I the other Planets are peculiar Bodys
of their own which have a corporeal proprietie of
themselves, and are not bound to any settled or fixed
place, but only to their Circle Orb or Sphere where-
in they runne their course. But the SUN is not such
a Body, but is only a place or Locality kindled by
the Light of God.

Understand it aright.

68. The place, where the SUN is, is such a
place, as you may choose or suppose any where above
the Earth: and if God should kindle the Light by
the Heat, then the whole world would be such a meek
SUN; for that same power, wherein the Sun standeth,
is every where, all over; and before the time of wrath,
it was every where all over in the place of this world,
as Light as the Sun is now, but not so intollerable.

69. For that heat was not so great as in the Sun,
and therefore the light also was very meek, and thus
in respect of the horrible fiercenesse of the Sun, the
Sun is differenced or distinguisht from the Meek-
nesse of God. So that Man should not dare to say,
that the Sun is an open Gate of the light of God: but
is

is as the Light in a Mans Eye, which is also the place of the Eye belongeth to the Body, but the Light is different or distinct from the Body.

70. And though indeed it existeth by the Fleare in the water of the Body, yet it is a peculiar and distinct thing; which the body cannot comprehend; and such a distinct difference there is also between God the Father and the Sonne.

71. Thus on the Fourth Day in the anxious Births or Geniture of this world in the middle point or Center of this World, the SUN is sprung up and standeth still in its Eternal Corporal place, for it can not rise up in one place, and set in another.

72. For it is the onely and sole natural Light of this world, and besides, if there is no more any true Light in the House of Death, and though it seemeth as if the other Stars did shew Bright and give Light also, yet it is not so, but they take all their lustre and shining Light from the Sun, as hereafter presently followeth.

The true Birth or Geniture and descent of the Sun and of the other Planets

Is now this as followeth.

73. Now when the Heaven was made for a distinction or partition between the Light of God and the kindled corruption of the Body of this world: then was the Body of this world a dark valley, and had no light that could have shone forth in the outward Body besides the Heaven, there stood all powers as it were captivated in Death, and were in great anguish, till they had heare themselfes in the mid' or

or center of the Body.

74. But when this was done, so that the anxious Birth or Geniture stood so severely in the Heat, then the Love in the Light of God brake through the Heaven of the Partition, and kindled the Heat.

75. And there rose up the shining light in the Heat, in the water, or in the fat or oiliness of the water, and the Heart of the water kindled it selfe, and this was done in the twinkling of an Eye.

76. For as soon as the Light had rightly laid hold on the Body, the Body was captivated in the Light; and the Heart was captivated, and was changed into a competent Meeknesse, and could stand or extend no further in such Anguish.

77. But being the Heat was so terrified by the Light, thereupon its horrible fire-source was allayed and so could kindle it selfe no further, and so also the breaking through of the Love in the Light of God through the Heaven at this time, with its breaking thorough, extended or stretched it selfe no further out of or from Gods predestinated purpose: therefore also the *SUN* came to be no bigger.

Of the Planet *Mars*.

78. But when the Sun was kindled, then the horrible fire-crack went forth upward from the Place of the Sun, distant from the Place of the Sun, as a horrible Tempestuous Flash, and in its corporeall Being took along with it the fiercenesse of the fire, whereby the water became very bitter, and the wa-
ter is the kernel or stock of the Crack.

79. Now the Astrologers write, that the Planet Mars standeth alesft about 15750 Miles off from the Sun; which I contradict not, because I meddle not with the measuring of Circles; And so farr that fire-crack went on a sudden from its own Place, till the light also laid hold on it, and then it also was captivated by the Light, and staid, and took possession of that Place.

80. But that the Light could lay no sooner hold of it; was caused by the earnest fiercenesse and sudden flash, for it was not taken hold of by the Light before the Light had wholly or throughly affected or possessed it.

81. And there it is now as a Tyrant Rager and Stirrer of the whole Body of this world: for that is its very Office, that with its Revolution in the wheel of Nature it moveth and stirreth all, from whence every life taketh its Original.

Of the Planet Jupiter

82. Now when the bitter firecrack was captivated by the Light, then the light in its own power pressed yet higher in the Deepe, till it reach'd into the hard and cold seate of Nature. And there the power of the first going forth or rising up from the Sun could not get Higher, but sitting stayed there corporeally, and took possession of that Place for a Habitation.

But

But thou must understand this thing aright.
 It was the power of the Light, which stayed in
 this place, which is a very Meek, friendly, gracious,
 amiable blessed, and sweet Being. The Astrologers
 write, that this Planet is distant aloft above Mars,
 about 7875 Miles : But it is the Mitigator of the de-
 stroying furious Raging Raving Mars, and an origi-
 nal of the Meeknesse in every Life, an original also
 of the water, from which the life generateth it self,
 as I shall mention hereafter.

84. Thus farr the power of the Life reached forth
 from the Sun, and not higher; but the lustre or shine-
 ing thereof which hath its power also ; reacheth e-
 ven to the Stars, and through the whole Body of this
 world.
*But thou must understand this exactly, from whence these
 two Planets are come to be.*

85. When the power of the Heart of God press-
 ed forth out of the eternal inexhaustible fountain of
 the water of life through the Heaven of the Partiti-
 on, and kindled the water in the place of the Sun ;
 then the flash, understand the fire-flash did shoot
 forth or went forth out of the water, which was ve-
 ry terrible and bitter, out of which , Mars came to
 be.

86. After this Flash, the power of the Light shot
 nimly after it, like a meek elevated life, and over-
 took the fire crack, and mitigated it , so that it be-
 came somewhat weaker, and could breake no farther
 through the deepe, but stayed trembling.

87. But the power that was gone forth in the Light had more strength then the fire-crack, and so it rose up higher then the fire-crack, Mars; till it came very deep into Natures austerenesse, and there it became feeble also, and stayd there.

88. From or out of this power the Planet Jupiter came to be, and not out of or from that place, where he is, but it alwaies kindleth that very place with its power, but it is as one of the Household Servants in that place, who must alwaies walk about in the place of its office and service. But, the Sun hath a house of its Owyn, but neper Planet hath any House of its Own.

89. If we will rightly search into the Original of the Stars Birth and Geniture or their beginning, then we must exactly know the Birth or Geniture of the Life, ~~now~~ How the Life generateth it selfe in a Body; for these all are one kind of Birth or Geniture.

He that doth not know nor understand this, he doth not at all know the Birth of the Stars, for, all concrete together, is one Body. Every Creature, when life is once generated in it, then afterwards its Life standeth or subsisteth in its Body, as the Birth or Geniture of the natural Body of this world doth, for every Life must be generated according to the right Law or Ordinance.

Ordinance of the Deities; as the Deity generateth it selfe continually. ¶ 91. If this be rightly considered, which indeed I cannot be done, without a special illumination of the holy God; then first of all Massacrèth the astreagent, cold and austere Birth or Geniture which is the cause of the Corporeal Nature, or of the imaging fashioning or framing of a thing. ¶ 92. Now if it were not for this severe and cold sharp contracting, compacting power, there would be no natural or corporeall being, neither could the Birth or Geniture of God subsist, and all would be insearachable.

¶ 93. But in this hard, severe and cold power standeth the corporeall being, or the Body, wherein the spirit of life is generated, and out of that same spirit the light and understanding is generated whereby then the lenses and Tryal or Probation of all powers, doth exist.

¶ 94. For when the Light is generated, it is generated, in the midst or Center of the Body, as a Heart or spirit out of all powers, and there it standeth and remaineth in the place where it had its beginning, and goeth forth thorough all the powers.

¶ 95. For as it is generated out of all powers, and hath the fountain of all powers, so with its shining lustre also it bringeth the Fountain of all powers in each power, from whence then existeth the tast and smell, also seeing, feeling, and hearing; as also Reason and understanding.

¶ 96. Now as the originall and beginning of the life, in a Creature, is; so is the first Regeneration of the Nature of the new Life in the corrupted Body of this world: And he that denyeith it, he hath not the true under-

understanding, nor any knowledge of Nature, and so his knowledge is not generated in God, but He is a Mocker of God.

I.

97. For, first behold ! thou canst not deny it, that the Life in a creature existeth in the Heate of the Heart, and in that Life also standeth the Light of the animated or soulish Birth or Geniture.

98. Now the Heart signifieth the Sun, which is the beginning of Life in this outward Body of this world; and now thou canst not say, that the animated or soulish Birth goeth away or departeth from the Heart, whil'st the Body standeth in the mobilitie or Life.

99. No more doth the Sun go away or depart from its seat, but retaines and keeps its own place, as a Heart to it selfe, and shineth forth as a Light or as a spirit of the whole Body.

100. For its Birth also, hath a beginning out of all powers; and therefore with its Light and Heate it is againe one spirit and Heart in the whole Body of this world.

II.

101. And secondly thou canst not deny neither, but that the Gall in a Creature, is not existed from the Heart, and yet is the mobilitie or stirring of the Heart, by a Vein that goeth from the Gall to the Heart, from whence the Heate existeth. But it hath its first original from the flash of Life, and so when the life generateth it selfe in the Heart, and the Light riseth up in the water, then the fire-crack goeth before, which riseth up out of the anxietie of the water in the Heate.

102. For when heat is so anxious in the cold in the astringent

astringent qualitie that the Light kindleth it selfe through the bidden Heaven of the Hart in the corporety, then the anxious Death in the wrath of God is torified, and departeth as a crack or flash from the Light, and climeth upward very terribly trembling and timorouslly, & the Light of the Heart hasteneth after it and affecteth or possesfleth it, and then it remaineth sitting still.

103. And this, is & signifieth the Planet Mars, for thus it is become a Being, & its own quality is nothing else but a Poisonous Venomous bitter fire-crack which is risen up from the Place of the Sun.

104. But now it is alwaies a kindler of the Sun, just as the Gall of the Heart, whence the Heate, both in the Sun and in the Heart, existeth; and whence the Life taketh its Original in all things.

III.

105. Thirdly, thou canst not deny, but that the Braine in the Head in a Creature is the power of the Heart, for from the Heart all powers rise up into the Brayne, from whence, in the Brayne, the senses of the Heart exist: The **Brayn** in the Head taketh its original from the power of the Heart.

Observe:

106. After the fire-crack of the Gall, or Mars, was departed from the Light of Life, then the power pressed out of the Heart of Life after it, even into the Head into the austere quality, and when the power can rise up no higher, then it is stayed or captivated by the austere Birth, and is dried up by the cold.

107. Now

107. Now here it stayeth, and qualifieth, mixeth or uniteth with the spirit of life in the Heart, and is a Royal seat of the spirit of the Heart, for thus far the spirit of the Heart's power presseth forth, and there is it approved.

108. For the Brayne sitteth in the severe Birth or Geniture, and in its own Body it is the meek power of the Heart, and signifieth the new Birth which is new regenerated in the midst or center of the austerenesse of Death and wrath, in its Heaven, and presseth forth through Death into Life.

109. For there the spirit or the Thoughts become a whole creaturely Person againe through the affecting or proving of all powers, which in Man I call the animated or Soulish Birth.

110. For when the new spirit in the Braine is well settled, then it goeth to its Mother againe, into the Heart, and then it standeth as a perfect spirit or will, or as a new born Person, which, in Man, is called the Soul.

111. Now behold ! as the Braine in Man is a Being and product, so is the Planet Jupiter also, a being and product : for it hath his original from the rising up of Life, from the power, which is risen up out of the water of Life out of the Place of the Sun, through the Light.

112. And that power is risen up so high, that it is caught or captivated againe in or by the austere, hard and cold power, and there it remaineth at a stand, and by the first Revolution, or going forth is become corporeal, and became exsiccated or dried by the austere and cold power.

113. And is rightly the Braine in the corporeall Government of this World, from whence the senses and

and Reason are generated; also all Meeknesse and wisdom in Natural things; but the Right and holy spirit in Man, is generated in the middest Heaven in the matter of Life.

114. The outward Jupiter is onely the Meeknesse and understanding in the outward comprehensibilitie or palpable things: but the holy fountain of well springing is incomprehensible and unsearchable and unnameable to outward Reason. For the Astral Birth or Geniture standeth with the Roote in the Holy Heaven, and with the Corporeitie in the wrath.

115. The outward Mars is the meeknesse and understanding in the outward comprehensibilitie or palpable things: but the holy fountain of well springing is incomprehensible and unsearchable and unnameable to outward Reason.

The Six and Twentieth Chapter.

Of the Planet, **SATURNUS.**

Saturnus, Tolleris, is the last of the Planets; that cold sharp austere and astringent Regent, takes its beginning and Original, not from the Sun; for its bath, in its Power, is the chamber of Death, and is a dryer up of all powers, from whence Corporeitie existeth.

2. For as the Sun is the Heart of the Life, and an original of all spirits in the Body of this world: so Saturn is a beginner of all corporeitie and comprehensibilitie or palpability, and in the power of these two Planets standeth the whole Body of this world: and there cannot be any Creature or imaging, nor any mobilitie, without the power of these two, in the natural Body of this world.

3. But Saturnes original is the earnest astringent and austere anxietie of the whole Body of this world: for as in the time of the kindling of the wrath, the Light in the outermost Birth or Geniture of this world, was extint; which Birth or Geniture is the Nature or comprehensibilitie or the rising up of the Birth of all qualifying or fountain spirits; so also the astringent qualitie stood in its sharpnesse and severest Birth or Geniture, and attracted or contracted most strongly and eagerly, the whole work or effect of the qualifying or fountain spirits.

4. From whence the nthe Earth and Stones came to be, and were very rightly the House of Death; or the enclosing or shutting up of the Life, wherein King Lucifer was captivated.

5. But when, on the first day, the Light somewhat brake forth again, through the word or Heart of God in the Root of the Nature or Body of this world, as a choosing or appropriating of the Day or beginning of the mobilite of Life, then the severe and astringent Birth or Geniture obtained againe a glimpse, or rising up of the life in the Birth or Geniture.

6. And from that time it stood as it were in an anxious Death, till after the third Day, when the Love of God press'd through the Heaven of the Partition, and kindled the Light of the Sun.

7. But being the Heart or power of the Sun could not open the anxious Birth or qualitie of fiercenesse and wrath, and temper the same, especially aloft in that height above Jupiter, thereupon that whole circumferenc or sphere, stood in a Horrible anxietie just as a woman in travel, and yet could not awaken or raise the Heat, because of the horrible coldnesse, and astringency.

8. But

* Naturlig-
keit.
Naturalnessa

8. But being the *mobilite* nevertheless was risen up through the power of the *hidden Heaven*, therefore nature could *not rest*, but was in anguish to the Birth, and generated out of or from the Spirit of sharpnesse, an astringent, cold and austere Sun or Starre which is *Saturne*.

9. For the Spirit of Heat,could not kindle it selfe, from whence the *Light* existeth , and out of or from the Light through the water , the *Love* and meeknesse exist, but it was a Birth or Geniture of an austere cold and severe *fiercenesse*, which is a dryer, spoyler, and enemie, of meeknesse, which in the Creatures generateth the *Hard Bones*.

10. But *Saturne* was *not bound* to its place, as the *Sun* is, for it is not a Corporeal place or space in the *roome* of the *Deepe*, but *Saturne* is a sonne which is born or generated out of the Chamber of Death, out of the kindled, hard, and cold anxietie, and is only one of the House-hold or family in that *space* or *roome*, in which it hath its Course and *Revolution*: For it hath its corporeall proprietie to it selfe,as a *Child*, when it is born or generated from the Mother.

["Saturne indeed was Created together with the
"wheele; when the FLAT Created the wheele;
"but it doth not goe forth or proceed from Sol.]

11. But,why it did rise up thus from God out of the austere Birth, and what its *Office* is, I will mention hereafter, concerning the driving about or revolutions of the Planets.

12. But its height or distance cannot be *exactly known* : But I am fully perswaded that it is in the midst, in the deepe between *Jupiter* and the general Sphere of the fixed Stars or constellations; for it is

the Heart of the Corporeity in Nature.

13. For as the Sun is the Heart of Life, and a cause of the spirits of Nature; so *Saturne* is the Heart and the cause of all Bodies & Imagings formings and framings in the Earth, and upon the Earth, as also in the whole Body of this world.

14. And as in Man the *Skull* is a contayner or incloser of the Brayne, wherein the *Thoughts* are generated: So the *Saturnine* power is an environer, drier and contayner of all Corporeity and comprehensibilitie or *Palpability*.

15. And as the Planet *Jupiter*, which is an unshutter, and Generator of meeknesse, and is betweene the fierce *Mars* and the austere *Saturne*, and generateth the Meeknesse and wisdom in the Creatures; so the Life and the Senses of all Creatures, are generated between these two qualities, especially the new Body of this world, as also the new Man, of which thou wilt finde more concerning the description of Man.

Of the Planet *Venus*.

16. *Venus* that gracious amiable and blessed Planet, or the kindler of *Love* in Nature, hath its original and descent or proceeding from the Springing up of the *Sun* also, but its condition, qualitie, being, and proceeding or descent, is thus.

Here observe this rightly and exactly.

17. When the *Love of God* kindled the place of the *Sun*, or the *SUN*, then there sprung up first out of

of the anxietie, out of the Place of the Sun, out of the seaven qualifying or fountain spirits of Nature; the terrible fierce, bitter, fire-crak., whose Birth and principal or first original is the kindled bitter wrath of God, in the astringent qualitie, through the water.

18. And that, sprung up first, is the kindling of the Sun out of the Chamber of Death, and was an awakener or rouser of Death, and a beginner of life, and climed up aloft verry fiercely, and trembling, till the Light of the Sun layd hold on it, and affected or possessed it, and there it was caught or captivated by the meeknesse of the Light, and stayed; from which the **Planet Mars came to be,**

19. After that fire-crack, the power of the light, which at the beginning had generated it selfe out of the unctuositie or fatnesse of the water behind the fire crack; instantly shot forth after it like a mighty potencie or power, and took the fierce Fire-crack captive, and highly elevated it selfe aloft beyond it, as a Prince and subduer of the fiercenesse, from whence now existed the sensibilitie of Nature, or the **Planet Jupiter.**

The Gate of Love.

20. But when the two spirits, of the mobilitie, and of the Life, were risen up out of the Place of the Sun, through the kindling of the water; then the meeknesse, as a seed of the water, pressed downward in the Chamber of Death, with the power of Light, with a very gentle and freindly affection or influence from whence existed the Love of Life, or the

Planet Venus.

But

But thou must here understand this high thing.

21. The Birth or the rising or springing up of the seaven Planets, and of all the Stars; is no otherwise, then as the Life; and wonderfull proportion, variety and harmonie of the Deitie, hath generated it selte from Eternitie.

22. For when King Lucifer had caused this place of the world to be appointed as a House of wrath for him, & supposed thus fiercely & powerfully to Rule there n then presently the Light in Nature went out, wherin he supposed to be the Lord; & the whole Nature was benumm'd and congealed as a Body of Death, wherein was no mobilitie, and he must remaine there in darknesse as an Eternall Captive Prisoner.

23. But now the Holy God would not let this place of his Body, understand, *the space or roome of this World*, stand in eternal darknesse and ignominie, and leave it to the Devills for their proper own, but generated a new Regiment or dominion of Light, and of all the seaven qualifying or fountain spirits of the Deitie; which the Devil could neither apprehend nor lay hold on or touch; neither was it usefull or profitable to him at all.

24. For he can no more see in the Light of the Sun, but in the darknesse, for he is not become a Creature in this Light, and therefore it is not profitable or usefull to him.

25. But being there must be a new Government or dominion, it must needs be such a one as the Devil could lay no hold on or touch, or that he could make no use of as his corporeall proper owne.

Now

Now that is thus constituted.

26. The Love, or *ward*, or Heart, that is, the innate or onely begotten Sonne of the Father, who is the Light, and meeknesse, and the Love, and Joy of the Deitie: As He himselfe say'd, when he assumed the humilitie, *I am the Light of the World.*

John 8. 12; He took the place of this world by the Heart, and sate in the mid'st or center of this space or roome, in that place, where the mighty Prince and King Lucifer did sit before his fall, and there he was new borne to be a Creature.

27. And so out of this kindled place of the *Sun*, there existed and were chiefly generated, six sorts of qualities, all according to the right Law or Order of the divine Birth or Geniture:

28. 1^o, First there arose the fire-crack, or the mobility in the Heate, & that is the beginning of Life in the Chamber of Death.

2^o, After this secondly, the Light in the unctuousnes or fatnes of the water, became shining in the Heat, and that is now the *Sun*.

3^o, And thirdly when now the Light of the *Sun* had affected or possessed the whole Body of the *Sun*, then the power of Life, which rose up out of the first affecting or possessing, ascended as when wood is kindled, or when fire is struck out of a Stone.

29. Then first is discerned the *Glance* or splendor, and out of the splendor, the fire-crack, and after the fire,

fire-crack the power of the kindled Body ; and the Light with the power of the Body , elevateth it self instantly above the crack , and ruleth or reigneth much higher deeper and more powerfully then the fire-crack.

30. Also the power of the kindled Body in the outgone power without and beyond the fire, qualifieth mixeth or uniteth gently , pleasantly and very sensibly : and herein rightly is understood the *Divine Being.*

31. In the same manner also is the *existency* of the Sun , and of the two Planets, Mars and Jupiter.

32. But being the *place* of the Sun , that is , the SUN it selfe, contained all qualities according to the Right of the Deitie , as also all other places had ; thereupon instantly in the first kindling , all the qualities went upward and downward , and generated themselves according to the eternall beginninglesse infinite Law , and Right.

33. For the power of the Light, which did mitigate the astringent and bitter qualitie in the place of the Sun : and made it thinne like water or the Love of Life, that went downwards according to the Nature of Humilitie.

34. Out of this the Planet Venus existed : for in the House of Death it is an opner of meeknesse , or a kindler of the water , and a soft penetrater into the hardnessse, a kindler of the Love, in * which the upper Regiment or Dominion , as the bitter Heat, is desirous or longing after Mars , and the heartie sensibilitie, is desirous or longing after Jupiter.

35. From whence the affections or *insinuations* exist : for the power of Venus , maketh fierce Mars or the

the fire-crack mild, and mitigateth it, and maketh Jupiter humble, else the power of Jupiter would break through the hard Chamber, Saturne; and in Men and Beasts, through the Scul or Brain-pan, and so the sensibilitie would transmute it self into high-mindednesse above the Birth-Right, or right Law or order of the Geniture, of the Deitie, in the manner and way of the proud Devill.

Of the Planet Mercurius.

36. If we would exactly and fundamentally know how the Birth or beginning is, of the Planets and Stars, and of the Being of all Beings, in the deepe of this world, we must accurately consider the instant or innate Birth or beginning of Life, in Man.

37. For that taketh such a beginning and rising, and standeth also in such an Order, as the Birth or Geniture of the Being of all Beings in the Body of this World, doth.

38. For the instant or innate wheele of the Stars and Planets is no otherwise, then as the Birth of the seaventh spirit of Nature, before the time of the world rose up, wherein were formed images and figures, formes, shapes, or Ideas, as also heavenly fruits, according to the eternal right Law or Order of the Deitie.

39. And in that, Man is created according to the qualifying or fountain spirits of God, and also out of the divine Being, therefore mans Life hath such a beginning and rising up as that of the Planets and Stars, was.

40. For the beginning, instant or innate State and Being of the Planets and Stars is no other, then the beginning and impulse or government and Dominion in Man.

41. And now as the humane Life riseth up, so hath also the Birth of the seaven Planets and Stars risen or sprung up, and therein there is no difference at all.

The Center or Circle of the Birth of Life.

Die Me- 42. The spirit citeth * the Physicians to come before
dicors: this Looking-glasse , especially Anatomists and dissectors of Men who by their Anatomy would learne the Birth and rising or springing up of Mans Life , and have murthered many innocent men, against the Right and Law of God and of Nature, hoping thereby to find out the wonderfull proportion Harmony and forme of Nature , that they might thereby be usefull to restoring the Health of others.

43. But being they are found in Nature to be Murtherers , and Malefactors, against the Law and Right of God and Nature, therefore the spirit, which qualifyeth , mixeth or uniteth with God , doth not justifie them in their murtherous way.

44. They might have had a nearer and surer way to learne the wonderfull Birth or Geniture of Nature , if their lofty Highmindednesse and Devilish Murtherous Lust would have given them leave , which

which hath perverted their true divine senses or understandings.

45. Their intent was onely to fight with Men and not with Gods, therefore it is just they should receive such a reward of their errour.

46. Come on ye crowned Ornaments of Caps and Hoods, &c! Let us see whether a simple Layman, may be able to search into the Birth or Geniture of Mans Life, in the knowledge of God? if it be amisse, then reject it; if it be right, let it stand.

47. I here set down this description of the Birth or Geniture of Mans Life, to the end that the original of the Stars and Planets may be the better conceiv'd: at the description of the Creation of Man, thou wilt find all more fundamentally and deeply, what the beginning of Man, is.

Now observe.

48. The Seede of Man is generated in such a manner, as the wonderfull proportion harmony or form of Nature in its wrestling and rising up, is generated from Eternitie.

49. For the humane Flesh, is, and resembleth, Nature in the Body of God, which is generated from the other six qualifying or fountain spirits, wherein the qualifying or fountain spirits, generate themselves againe, and shew forth themselves infinitely, wherein forms and images rise up, and wherein the Heart of God, or the holy cleare Deitie in the middle or central seate generateth it selfe above Nature in that center, wherein the Light of Life, riseth up.

50. But now in Mans Body in the government or dominion of the Birth or Geniture, there are three

severall things, each of them being distinct and yet are not divided asunder one from another; but all three together are one only Man, after the kind and manner of the Ternarie or Trinity in the divine Being.

51. The *Flesh*, is not the *Life*, but is a dead inanimate being, which when the Government or Dominion of the spirit ceaseth to qualify or operate therein, soone becometh a dead *Carcasse*; and putrifieth and turnes to Dust or Ashes;

52. But now no spirit can subsist in its perfection without the Body, for assoon as it departeth from the Body, it looseth its Government or Dominion. For the Body is the Mother of the Spirit in which the spirit is generated, and in which it receieth its strength and power, it is and remaineth a spirit, when it is seperated and departed from the Body, but it looseth its Rule Dominion or Government:

53. These three Dominions or Regiments are the whole Man together with Flesh and Spirit, and they have severally for their beginning and Dominion of Government, a seavenfold forme after the kind and manner of the seaven spirits of God or of the seaven Planets.

54. Now as the Dominion or Government of Gods Eternall beginninglesse infinite Birth or Geniture is, so also is the beginning and rising or springing up of the seaven Planets and the Stars, and just so also is the rising or springing up of Mans *Life*.

Now observe.

55. When thou mindest thinkest and considerest what there is in this world, and what there is without besides or distinct from this world, or what the

the being of all Beeings, is; then thou speculatest, contemplatest, meditatest, in the whole Body of God, which is the Beeing of all Beings, and that is a beginninglesse infinite Being.

56. But in its own seate there is no mobilitie, rationality or comprehensibilitie, but it is a dark Deepe which hath neither beginning nor End. Therein is neither thick nor thinne, opake nor transparent, but is a dark Chamber of Death, where nothing is perceived, neither cold nor warmeth, but it is the End of all things.

57. And this now is the Body of the Deepe, or the very reall Chamber of Death.

58. But now in this dark valley there are the seaven spirits of God, which have neither Beginning nor End, and the one is neither the first, second, third or last.

59. In these seaven Dominions or Regiments, the Regiment divideth it selfe into three distinct Beings, where the one is not without the other, nor can they be divided the one from the other: But those seaven spirits doe each of them generate one another, from Eternitie to Eternitie.

60. The first Dominion or Regiment standeth or consisteth, in the Body of all things, that is, in the whole Deepe, or Being of all Beings, which hath in all corners and places thereof in it selfe the seaven spirits in possession or in propriety indivisibly, or irresistibly for its proper own.

61. Now if these seaven spirits in any one place wrestle not triumphingly, then in that place there is no mobilitie, but a deep darknesse; and although the spirits are perfect in that place, yet that place is a dark House, as you may perceive and understand by a dark Cave or Roome close shut up,

in which the kindled spirits of the Planets and Stars
cannot kindle the Elements.

62. But now the Roote of the seaven spirits is eve-
ry where all over, but when there is no wrestling,
then it standeth still and quiet, and no mobilitie is
perceived.

63. And such a House is the whole Deepe with-
out, within, and above all Heavens; which house is
call'd the **Eternitie**: and such a House also is
the **House of Flesh** in Man and in all Crea-
tures.

64. And this Being, together, comprehendeth the
Eternitie, which is not called God, but the UN-Al-
mighty Body of Nature, wherein indeed the Deity
is immortall or not Dead, but standing hidden in the
kernel of the seaven spirits, and yet not compre-
hended or understood.

65. And such a House also, the whole space or ex-
tent of this world came to be; when the Deitie in
the seven spirits had hidden it selfe from the horrible
Devills.

66. And had so continued, if the seaven Planets
and Stars had not risen or sprung up from Gods spi-
rits, which opened a-gaine and kindled the Cham-
bers of Death in the dark House of this world in all
places every where, from whence existeth the regi-
ment or *Dominion* of the Elements.

67. Moreover thou art to know also, that the re-
giment or Dominion of the seaven spirits of God in
the House of this world, is not thereupon exsiccated
or dried up in *Death*, that all must needs receive its
Life and beginning from the Planets and Stars.

68. No! for the cleare Deitie standeth every where hidden in the Circle in the Heart of the whole Deepe, and the seaven spirits stand in the body of the Deepe in anxietie and great longing, and are still kindeled by the Planets and Stars, from whence existeth the mobilitie and the Birth or Geniture in the whole Deepe.

69. But being the Heart of the Deitie hideth it selfe in the Body of this world in the outermost Birth or Geniture which is the corporeity, whereupon the corporeity is a dark Housc, and all standeth in great anguillie and needeth a Light, to shine in the Chamber of the darknessse, which is the Sun, and that so long till the Heart of God will move it selfe againe in the seaven spirits of God in the House of this world, and kindle the seaven spirits.

70. And then the Sun and Stars will returne againe to their first place and will passe away in such a forme or manner, for the Heart and Light of God shall give Light and shine againe in the Corporeity, that is, in the Body of this world, and replenish or fill all.

71. And then the anxietie ceaseth; for when the anxietie in the Dominion of the Geniture or Birth regiment, tasteth of the sweetnesse of the Light of God; so that the Heart of God triumpheth together in the Birth Regiment, then all is richly full of Joy, and the whole Body triumpheth.

72. Which at present in this time, in the House of this world cannot bee, because of the fierce Captive Devill, which keepeth House in the outermost Birth or Geniture in the Body of this world, till the Judgement of God.

73. Now

73. Now here thou mayst understand, How the Heart of God bath the Fann or Castingshovel in its hand , and vwill one Day cleanse his floor , vvhich I here-with earnestly declare to you as in the knowledge , in the Light of Life , where the Heart in the Light of Life , breaketh thorough , and Proclaimeth the Bright cleare Day.

Of Man and the Stars.

74. Now as the Deepe , or the House of this world is a dark House , where the whole Corporeity generateth it selfe , and so is very thick , dark , anxicu , and halse dead , and taketh its moving from the Planets and Stars which kindle the Body in the outermost Birth or Geniture , from whence existeth the mobilitie of the Elements , as also the figured and Creature-ly being ; so also the Humane house of Flesh is a dark valley , wherein is indeed the anxietie to the Birth of Life , and it alwayes highly endeavoureth , intend- ing to elevate it selfe into the Light , from whence the Life might kindle it self .

75. But being the Heart of God did hide it selfe in the center or kernel, therefore it cannot be; & thereupon the anxietie generateth no more but ONE Seed. The House of the flesh generateth a Seed of its liknesse to the propagating of a Man againe, and the House of the spirit in the instant or innate state of the seaven spirits, generateth *in the Seed* another spirit after its likenesse, to the propagating of the spirit of Man againe.

76. And the House of the *hidden* Heart generateth also such a spirit as standeth *hidden*, in the Body, to the spirit of the House of Flesh, as also to the spirit of the Astral Birth or Geniture: just as the *Heart of God* in the seaven spirits of God standeth hidden in the spirits in the Deepe of this world, and doth not kindle them, till after *this enumeration or account of Time* is out.

77. This *third* spirit is the soule in Man, and qualifieth, mixeth or uniteth, with the Heart of God, as a Sonne or little God in the great *immense or unmeasureable God*.

78. Now these three distinct Dominions or Regiments are generated *in the seed*, which taketh its original in the flesh, as I have mentioned before within three leaves from this.

~~Now observe this hidden secret Mysterie.~~

~~tee * Naturalists, observe.~~

~~The Gate of the Great mysterie.~~

* Phisici

Natural.

Philosophers.

79. Out of the anguishing Chamber in the Body of this world out of the seaven spirits of God, are risen or sprung forth the Stars, which kindle the Body of this world, and out of or from the Body, the fruit or seede generateth it selfe, which is the Water, Fire, Aire, and Earth.

80. *The Earth is the fruit of the seaventh spirit of God, which is Nature or Corporeity;* wherein the other six spirits generate themselves againe, and figure or frame the *Salitter* of the seaventh spirit into infinite sorts of formes or shapes; so that the Earth also generateth its seed, which is the fruit of *vegetation*, as is apparent to the Eye.

81. Now Mans House of Flesh is also such a house as the *dark deepe* of this world is, wherein the seaven spirits of God generate themselves.

82. But being Mans Body is its proper own, and is a *Sonne of the whole Body of God*, therefore it generateth also a proper seede of its own according to the Government or Dominion of his corporeal qualifying or fountain spirits.

83. The Body taketh its *food*, from the seed of the seaven spirits of God, in the Body of the great *Deepe*, which is, Fire, Aire, Water and Earth.

84. Of or from the Earth it taketh the Birth of the Earth or the Fruit, for it is much more Noble than the Earth: *It is an extracted Masse out of the Salitter out of the seaventh Nature spirit.*

85. For when the Body of Nature was kindled by the Devill, then the word or the Heart of God drew the *Masse* together, before the corrupted *Salitter*, was press'd together, which now is called the Earth because of the hard fiercenesse or corruption.

86. But when the Earth was pressed together, then the *Masse* stood in the dark Deepe in the created Heaven betweene the anxious Birth or Geniture and the Body of the Heart of God, till the *sixth Day*; and then the Heart of God breathed the Light of Life out of or from his Heart into the innermost or *third Birth* or Geniture of the *Masse*.

87. Now when this was done, then in the *Masse*, the seaven spirits of the qualities began to qualifie or operate, and in the *Masse*, the seede of the seaven qualifying or fountain spirits generated it selfe, as Fire, Aire, and Water, as in the Body of the Deepe.

88. *Thus MAN became a living Soul*, in that kind and manner, as the *Sun* is risen or sprung forth, and out of that the rest of the seven *Planets*.

89. The *Light* in Man, which the Heart of God had breathed in; signifieth or resembled, the *Sun* which shineth in the whole *Deepe*; concerning which you will finde more cleerely, about the Creation of Man.

90. Now behold ! As in the Deepe of this world, through the *kindling* of the Stars a *seede* is generated out of the Body of the dark deepe, like the *Creaturyly* Body : so also in like manner in Mans House of Flesh there is generated, a *seede*, according to the Eternal Birth-Right of the *seaven* qualifying or fountain spirits.

91. And in the *seedes* there are *three distinct* things, whereof the one cannot fathom the other , and yet are in that *one* only seed, and qualifie, mixe or unite one with another, as one Being, and is also *one* Being, and yet also *three distinct* things , according to the kinde and manner of the *Ternarie* or Trinity in the Deitie.

92. First there is the whole Body of Man, which is a dark House , and hath no mobilitie besides or without distinct from the qualifying or operation of the seaven spirits, but is a dark valley, as the Body of the Deepe of this world is.

93. Now in the dark Body of Man there is such a Regiment or Dominion also as to the *seaven* spirits as is in the Body of the Deepe ; And when the *seaven* spirits qualifie or operate according to the *Birth-Right* of the Deitie , then out of the *wrestling* of the *seaven* spirits a *seede* generateth it selfe according to their likenesse.

94. Now that *seede* hath first a *Mother* , which is the dark *Chamber* of the House of Flesh. Secondly it hath a *Mother*, which is the *wheele* of the *seaven* spirits, according to the kind and manner of the *seaven* Planets. Thirdly it hath a *Mother* which is generated in the Circle of the *seaven* spirits in the center , and is the *Heart* of the *seaven* spirits.

95. And

95. And this now is the Mother of the soule, which shineth thorough the seaven spirits, and maketh them living, and in their sted the seed qualifyeth mixeth or uniteth with the Heart of God: But it is that seed only, in which the Light is kindled; but in that, in which the wrath fire burneth, there this third Mother remaineth *Captive* in the dark Chamber.

96. And though indeede it is the *third* Mother, yet it remaineth to be but a foolish Virgin, if the Light be *not* kindled in it; just as the Decpe of this world is * a foolish Virgin before the Heart of God in which the wheele of the seaven spirits standeth in such anxietie, in so much *corruption* and *redemption*, in heate and cold as is apparent to the Eye.

97. But when the *third* Mother is kindled in the Light then it standeth in the created Heaven of the holy Life, & shineth through the *second* Mother the seaven spirit, wherby the seaven spirits get a friendly courteous will, which is the *Love* of the Life, as you may read in the Eighth Chapter of this Book, *Concerning the Love-Birth or Geniture of God.*

98. But the *third* Mother, they cannot constantly or permanently shine thorough, for it standeth in the house of darknesse, but they often cast a *Glimpse* upon it, even as if it lightened, whereby the *third* Mother many times becometh very longing, and rejoiceth highly, but is soone bolted up againe by the fiercenesse of Gods wrath.

99. The Devill also danceth at this Gate, for it is the Prison, wherein the new Man lyeth hidd, and wherein the Devill lyeth *Captive*. 100. But

100. But I meane , in the House of the Deepe of this World; though indeed the House of *Flesh* and the Deepe altogether qualifie mixe or unite one with another , as one Body , and is one Body , only they have distinct parts or Members.

The Deepe in the Center.

101. Now behold ! When the *seede* is generated, it standeth in the center or mid'st of the *Body* in the *Heart* : for there the *Mother* catcheth the Ternarie or Trinity.

102. First the astringent spirit catcheth hold, and that draweth together a *Masle* or *Lump* out of the sweet water, that is, out of or from the unctuositie or fatnesse of the *Blood* of the *Heart*, or from the *Sap* or *Oyle* of the *Heart*.

103. Now that *Oyle* hath clearly the *roote* of the Ternarie or Trinity in it, viz: the *whole Man*, for it is just as when kindled *Tinder* is cast into *Straw*.

Now it may be asked,

How commeth this to passe ?

104. Here now is the true ground of *Man*; observe it exactly, for it is the *Looking Glasse* of the great *Mysterie*, the deepe secret of the *Humanitie*, about which all the learned since the beginning

ginning of the World have danc'd, and have sought after this Doare, but have not found it.

105. But I must once mention that it is the dawning or Morning Redness of the Day, as the Doare keeper will have me doe.

Now Observe.

106. Just as the first *Masse* was, out of which Adam became a living Man: so also in like manner is every *Masse* or *seede* of the Ternarie or Trinity in every Man.

Observe:

107. When the *Salitter* or *Fabrick* of the six qualifying or fountain spirits, which is the seaventh Nature spirit in the space or roome of this World, was kindled, then the *word* or Heart of God stood everywhere in the center or mid'st of the Circle of the seaven spirits, as a *Heart*, which replenished all at once, *viz*: the whole space or roome of this World.

108. But being the *Deepe*, that is, the *whole space* of this World, was the *Body* of the Father, understand the Father of (the Heart of God) understand the Fathers *Body*; and the Heart in the whole Body did shine forth, *viz*: The Fathers *Lustre* or Brightnesse then the corrupted *salitter* was affected or possessed every where with the Light and

& the Heart of God could not flye out from it, but did hide its Lustre and shining Light in the Body of the whole Deep, from the horrid kindled Spirits of Devils.

109. And when this was done, then the qualifying or fountain Spirits became very sicke and vehemently strugling, and the astringent spirit, as the strongest, in the seaventh nature-spirit, drew very terribly together, the fabrick and effects of the other five, from whence the bitter Earth and Stones came to be, but were not yet driven together, but moved in the whole Deepe.

110. In this hour the *Masse* was drawn together; for when the Heart of God did hide it selfe in the *Salitter*, then it cast a *glance* againe on the whole space or Body, and thought how it might be Remedied againe, whereby another Angelical Kingdom might be in the Deepe of this world.

111. *But the Glance was the Love-spirit in the Heart of God, which in that place of the Glance, affected or possessed the Oyle of the water, where before, the Light was risen up.*

112. *Here consider Saint Peters glance that was cast upon him in the house of Caiphas, it is the very same.*

113. As the Man casts a *Glance* on the woman, and the woman on the Man, and so the spirit of the Man, understand the *Roote* of the Love, which in the rising up of Life out of the *Water*, riseth up through the *Fire*, as also the womans spirit doth; and so one spirit catcheth the other in that Oyle of the Heart, whereby presently a *Masse*, *Seede*, or driving will, or desire, to the propagating of a Man againe, ariseth in the *Masse*.

114. Just in such a way and manner, the first *Masse* also came to be, for the Love-Spirit in the Heart of God cast a Glance in the *Body* of the kindled wrathfull Father on the *water of Life*, whereby, and out of which, the *Love* in the fire-Flash arose or sprung up before the time of the wrath.

115. In this casting of the Glance, the one spirit caught the other, the unctuous *Oyle* or Water in the wrath, conceived from the Love-Spirit in the Heart of God, and qualified mixed or united with the same, and the astringent spirit drew the *Masse* together: and there was cleerely a Birth, or a will, or desire, to the producing of a whole creature, just as the *Seede* in Man is.

116. But now, the Firmament of Heaven that is betweene the Heart of God and the kindled hard Chamber of Death, was closed or shut up; else the *Life* in the *Masse* had suddenly kindled it selfe.

117. For the firmament was *within* in the *Masse* as well as *without* distinct from the *Masse*, which is the parting mark, or limit of separation between the Heart of God and the fierce Devills.

118. Therefore the *word* or Heart of God must blow up the moving spirit in the *Masse*, which was first done but on the *sixt Day*, for very assured causes.

M m m m

119. For

119. For if Heaven had not as a Firmament been
shut up in the Masse, between the Heart of God and the
 corporeal qualifying or fountaine spirits of the
Masse, then the *Masse* might have kindled the *Soule*
 from or by its own power, as it was with the Holy
 Angels.

120. But it was to be feared, that it would come
 to passe, as it did with that faire little Son *Lucifer*,
 being the corporeal qualifying or fountain spirits in
 the *Masse*, were kindled in the wrath-fire.

121. Therefore Heaven must be a Firmament, be-
 tween the sparkle which had conceived from the
 Heart of God in the first Glance, that though the Bo-
 dy might happen to perish, yet the *holy Seed* might re-
 maine, which is the *Soul*, which qualifyeth mixeth
 or uniteth with the Heart of God, out of which a *new*
Body, might come to be; when the whole God
 should *kindle againe* the Deepe of this world in the
 Light of the Heart of God: and just so it is come to
 be with the *Body*: *The Love of God*
have mercy and take pitty on it.

122. The deare man *Moses* writte~~t~~ *that God*
made Man out of a Clod of Earth,
 as the Learned have rendred it. But *Moses* was not
 present, when it was done.

123. But this I must needs say, that *Moses* hath
 written very right, but the true understanding or
 meaning, out of what the Earth proceeded, re-
 mained hidden to *Moses* and them that have come
 after him in the *Letter*, and the spirit hath kept it
 hidden to this very time.

124. It was also hidden from Adam, while he was yet in Paradise; but now it will fully be revealed: for the Heart of God hath set upon or assaulted the Chamber of Death, and will shortly brcake quite thorough.

125. And therefore in these our present times, some Beames of the Day will more and more break thorough in the hearts of some men, and make known the Day.

126. *But when the Dawning or Morning Rednesse shall shine from the East to the West or from the rising to the setting, then assuredly, time will be no more; but the SUN of the Heart of God riseth or springeth forth, and, R.A. R.A. R.P. will be pressed in the Wine Presse without the Cittie, and therewith to R.P.*

127. *These are hidden mystical words, and are understood onely in the Language of Nature.*

128. Moses writeth very right, that Man was created out of the Earth, but at that time, when the Presse was held by the word, then the Presse was

* Epistle
23.
vers. 12.

not Earth: But if it had not been held or kept by the word, then at that very hour it had become Black Earth, but the cold wrath-fire was in it already.

129. For at the very hour, when Lucifer elevated himself, the Father was moved to wrath in the qualifying or fountain spirits against the Legions of Lucifer, and the Heart of God hid it selfe in the Firmament of Heaven, where the Salitter, effect, product or Fabricke, of the corporeity, was burning already, for without or distinct from the Light, is the dark Chamber of Death.

130. But the Masse was held or kept in the Firmament of Heaven, that it might not be congealed: for when the Heart of God Glanced on the Masse with its hot Love, then the unctuousitie or oyle in the Masse, which rose up out of the water through the fire, out of which the Light riseth up, and out of which the Love-Spirit riseth up, caught hold of **the Heart of God**, and was impregnated with a young Sonne.

131. And that was the Seed of Love; for one Love embrased the other, the Love of the Masse embrased and conceived from the Love out of the Glance of the Heart of God; and was thereby impregnated: and this is the Birth or Geniture of the Soule; and as to this Sonne, Man is the Image of God.

132. But the qualifying or Fountain spirits in the Masse, could not presently be kindled thereby from the Soul; for the Soul stood only in the seed in the Masse, hidden with the Heart of God in its Heaven, till the Creator blew upon the Masse, and then the qualifying or Fountain spirits kindled the Soule also, and then both Body and Soul lived equally together.

133. In-

133. Indeede the Soul had its Life, before, the Body, but it stood in the Heart of God, hidden in the *Masse* in Heaven, and was a kind of holy Seed qualifying mixing or uniting with God, which is *Eternal*, incorruptible, and undestroyable, for it was a new and pure Seed, for an Angel and Image of God.

134. But the Fabrick, effect, or product, of the whole *Masse*, was an extract, or attraction of the word of God, out of the Fabrick or effect of the qualifying or fountain Spirits, or of the *Salitter*, out of which the Earth came to be.

135. This extract was not yet become Earth, though it was the *Salitter* of the Earth, but was held or kept by the word.

136. For when the Love-Spirit out of the Heart of God Glanced on the *Salitter* of the *Masse*, then the *Salitter* did catch hold of it and conceive from it, and was impregnated in the Center of the Soul, and the word stood in the *Masse* in the *Sound*, but the Light abode in the Center of the *Masse*, in the Firmament of Heaven, standing hidden in the unctuous oile of the heart, and did not move it selfe forth out of the Firmament of Heaven, in the Birth of the qualifying or fountain Spirits.

137. Else if the Light had kindled it selfe in the Birth or Geniture of the Soul, then all the seaven qualifying or fountain Spirits, according to the eternall Birth-Right of the Deitie, had triumphed and qualifyed mixed or united in & with the Light, and had been a *Living Angel*; but being the wrath had cleerely already infected the *Salitter*, therefore that danger was to be feared, which befell Lucifer.

Now it may be Asked.

138. Why were not many Masses Created, at this time, out of which instantly at once, there might have been a whole Angelical host or Army, instead of fallen Lucifer.

139. Why should there be so long a time of stay in the wrath.

140. And why should the whole Host or Army be generated out of that one Masse, in so very long a Time?

141. Or did not the Creator at this time see and know of the Fall of Man.

Answer.

142. This now is the very Doare of the hidden secret mystery of the Deitie. Concerning which the Reader is to conceive

conceive, that it is not in the power or capaciey of any Man to discerne or to know it, if the **Dawning** or *Morning-Rednesse*, did not break forth in the Center in the Soul.

143. For they are *divine mysteries*, which no Man can search into, by his own Reason; and I also esteeme my selfe most unworthy of such a gift, and besides I shall have many scorneres and mockers against me; for the corrupted Nature is horribly abhamed, before the Light.

144. But for all that, I cannot forbear: for when the divine Light breaketh forth in the Circle or Birth of Life, then the qualifying or fountain Spirits *rejoyce*, and in the Circle of the Life, reflect or look back into their Mother, into the *Eternity*, and they also look forwards into the Eternitie.

145. But it is not a constant and *lasting* thing or being, clarifying or brightning, of the qualifying or fountain Spirits, much *lesse* of the *Bestial Body*, but it is the *Ray* of the breaking through of the *Light* of God with a firie impulse, which riseth up through the meek water of Life in the *Love*, and remaineth standing in its Heaven.

146. Therefore I can bring it no further, then from the *Heart* into the *Braine* before the Princely Throne of the Senses, and there it is *shut up* in the Firmament of Heauen, and goeth *not back* againe through the qualifying or fountain Spirits into the Mother of the Heart; that it might come on to the *Tongue*, for if that were done, I would tell it with my *mouth*, and make it known to the *World*.

147. But

147. But for that cause I will let it stand in its Heaven, and write according to my gifts, and with wonder and admiration expect what will become of it. For in the qualifying or fountain Spirits I cannot sufficiently comprehend or apprehend it, because they stand in the anxious Chamber.

148. As to the Soul I see it very well, but the Firmament of the Heaven is between, in which the Soul hideth it selfe, and there receiveth its Rayes from the Light of God; and in that respect it goeth through the Firmament of Heaven as a Tempest of Lightning, but very gently in a most amiable and pleasant delight and Joy.

149. So that I cannot in the comprehensibility in my innate instant or present qualifying or fountain Spirits, or in the Circle of Life, discerne or know it otherwise, for **the Day breaketh forth apace.**

150. For that cause I will write according to this knowledge, though the Devill should offer to assault and storm the world, which however he cannot doe: Yet his Houre-Glasse is shewen to him and set before him.

* That contend about the Election of Grace, you that suppose Election and you only are in the right, and esteeme a simple Faith to Predestina- be but a foolish thing, you have danced long enough before this Doore, and have made your boast of the

Scriptures, that they maintaine that God hath of whom he chosen some Men in their Mothers Womb, to foreknow the Kingdome of Heaven, and reprobated or reject-
ed others.

red estimate, conformed to & image of His son. 153. Here
be conformed to & image of His son. 153. Here
from. > the election hath obtained it. and

152. Here make to yourselves many Masses,
out of which there may proceed other manner of
Men of other qualities, and then you may be in the
right: But out of the one only Mass you can make
no more then one only Love of God, which presereth
forth, through the first Man, and so presereth through
and upon all. If God should have permitted Peter or
Paul to have written otherwise: however look you to
the Ground, of the Heart.

152. If you lay hold on the Heart of God, then
you have Ground enough.

154. If God give me Life for a little while lon-
ger, I will well shew you, Saint Pauls Election of
Grace.

The Seven and Twentieth Chapter.

Note.

* See Bohmes
third Epistle,
to Abraham
von Somer-
feld, vers. 30.
anno 1620.

" * I advertise the Reader, who loveth God; that this
" booke the Aurora or Morn-
" ing Rednesse, was not finishe
it ed: for the Devil intended to put a stop to it.
" and supprese it, when he percev'd that the
" Day would break forth therein. And
" the Day hath clearly made haste after the
" Morning Rednesse, so that it is become re-
" very Light. There want yet about Thirtie
" Sheets to the end of it. But being the storm hath
" broken them off, therefore it was not finished;
" and in the meane while it is come to be Day,
" so that the Morning Rednesse is passed a-
" way, and since that time, the worke hath
" gone on by Day. And it shall so stand, for
" an eternal Remembrance,
" being the defect herein, is supplyed in the
" other Books.

* Three
Principles.
Threefold
Life.
40 Questions.

Jacob Behme

1620.

AND TO THIS IS ADDITIONAL

THE SONG OF SIMEON

BY JACOB BEHME.

Note

The Dawning or Morning-Rednesse riseth up from
the Infancie and Child-hood, and sheweth or demon-
strateth the Creation of all Beeings, but very mystically,
and not sufficiently cleere, but full of Magical Under-
standing, for there are some Mysteries therein, which are
yet to come to passe.

Note.

*This is the deepe hidden Magicall Book, which the
Author at that time might not make cleare, but may
now doe it, through the Grace of God, 1621.*

Note

This book is written in a Magicall sense or understanding, for the Author himselfe only, who knew of no other Readers; he supposed, he made this work only for himself, but God hath disposed it otherwise.

Note.

The Author expressed the first syllable *MER*, in the word *MERCURIUS*, with an *A*, as *MAR*, *MARCU-
RIUS*; not without a speciall Mysticall cause, with the first
Vowell A; But because the selfe conceited wise in Reason,
dislike it, accounting it but a Country vulgar expression;
Therefor the transcriber of the High Dutch Copie, from
whence this was translated, wrote it according to the com-
mon received word, *MERCURIUS*.

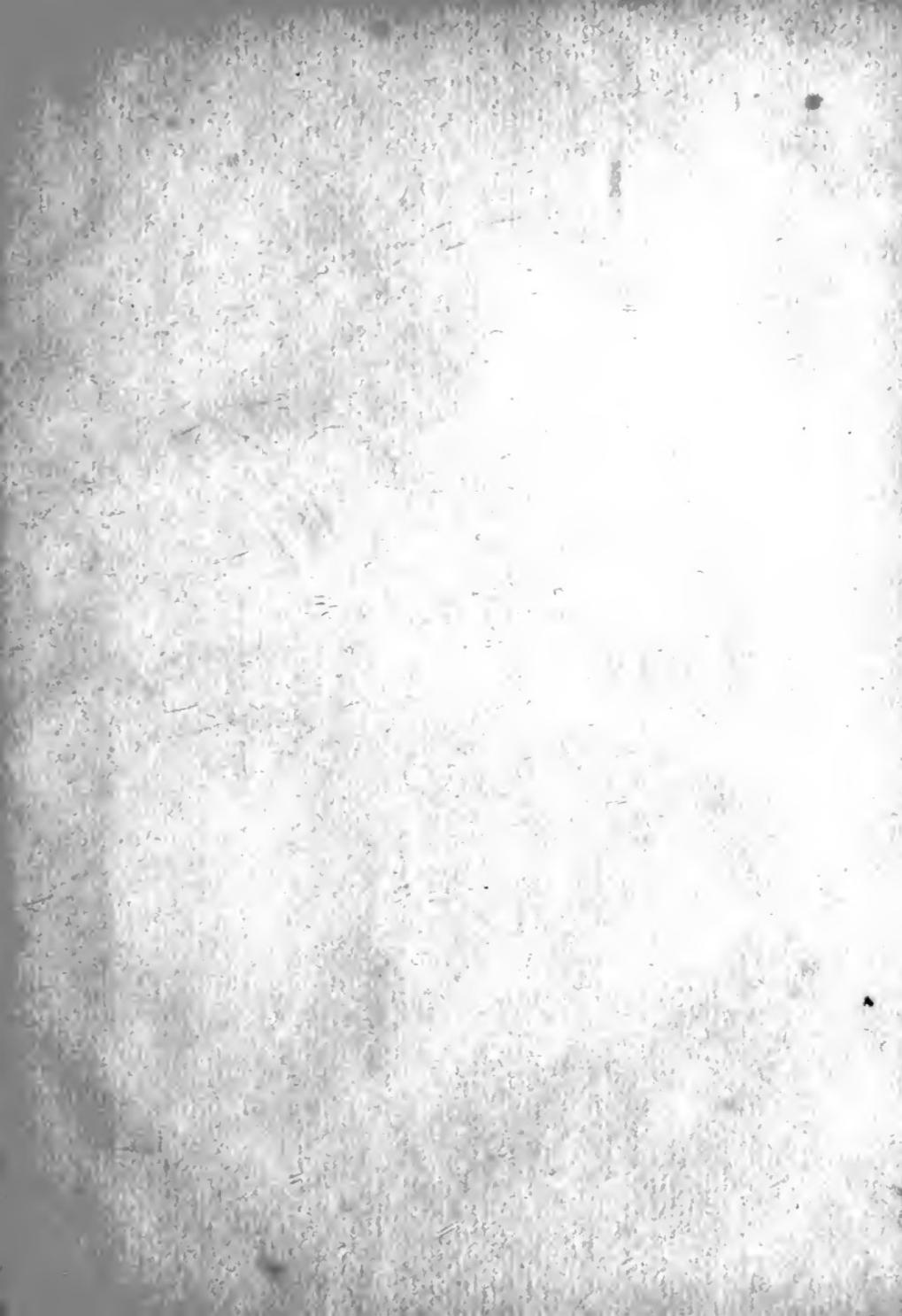
* The Corne groweth against the
will of the Enemie; For that
which is sowne by God, no
Man can prevent or bin-
der the growing
thereof.

Digitized by srujanika@gmail.com

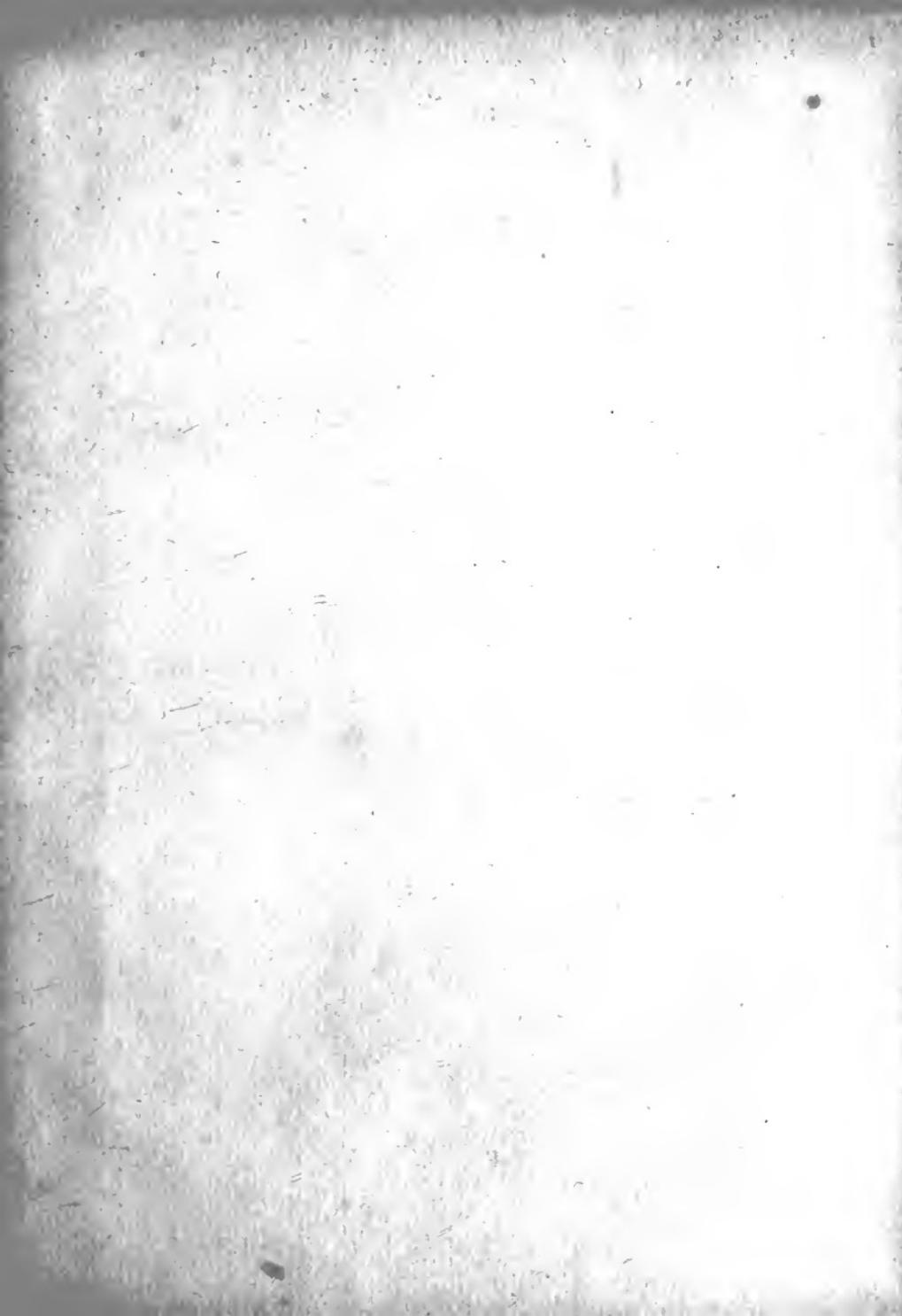
25. *Alouatta palliata* (Linnaeus) *Alouatta palliata* (Linnaeus)

275

142-Subd 15







Date Due

Demco 38-297

